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A TREATISE AGAINST SVPERSTITIOVS *IESV-WORSHIP.*

VVherein the true Senſe of *Phil.*2. 9,10. is opened, and from thence is plainly ſhewed, and by ſundry Arguments proved, that corporall bowing at the Name *Jeſus*, is neither commanded, *grounded, nor warranted thereupon.*

With anſwers to ſome of the maine reaſons overthrowne.

And afterwards the chiefeſt reaſons and grounds of thoſe that produce the ſaid Text for that opinion, are examined, and the weakneſſe and inſufficiency of them laid open.

Together with a diſcovery of ſundry groſſe abſurdities, and very dangerous erroneous Conſequences, that doe neceſſarily ariſe from that opinion.

Written eſpecially for the benefit of weake ſeduced Perſons, that have a zeale towards God, though not according to knowledge.

By MASCALL GILES Miniſter of Gods Word at *Dicheling* in SUSSEX.

I hate them that regard lying vanities, but thy Law doe I love, Pſal.31. 6.

In vaine doe they worſhip me, teaching for Doctrines the Commandements of men, Mat. 15. 9.

LONDON,
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TO THE RIGHT VVORSHIPFVLL Mr ANTHONY STAPLEY Esquire, one of the Knights in PARLIAMENT elected for the County of SUSSEX.

RIGHT WORSHIPFULL,

WHen through sundry and continued abuses offered mee by those whose superstition I have impugned, I was necessitated to commit this Treatise to the Presse: After some deliberation I tooke boldnesse to Dedicate the same to you, being encouraged hereunto, partly by reason of your favourable Affection to my poore Selfe, which I thankfully acknowledge; partly also and especially because of your knowne sincere affection to the Truth, and hatred of all superstitious Vanities; and also because you are a right Worthy Member of that Honourable Body of the House of Commons, whose endeavour is to clense the waters of the Sanctuary, from that filth and bitternes, whereby they have

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been defiled by too many, that they may run pure and cleere, to refresh the Soules of Gods People, I meane to root out those superstitions and innovations, which have so long pestred the Church, and grieved the well-affected: amongst which this Ceremony is one, which you have not long since forbidden by your religious Order, though contrary to the same, Pride and shame makes the Preachers of to keepe it up, and such malignant Principles, by which these men have polluted the Peoples judgements, makes them still to practise it. This opinion indeed is very specious, making a shew to the ignorant, of great humilitie, religion, and holines, when indeed it is a Monster of many heads; there being not many Points of Popery, that produce more dangerous Conclusions than it doth, (especially in the sense that some hold it.) The Text which they pretend for this Ceremony being as contrary to it, as light is to darkneſſe.

The Lord blesse you, and the truly vertuous Lady, the Lady *Clerke*, your religious Yoke-fellow, and all yours and hers, with his choicest mercies, and powre out his especiall blessings upon that Honourable House of Parliament, whereof you are a Member, that you may be still tendred of him as the Apple of his eye, and continually preserved from the Plots and fury of the malignant partie, to the glory of God, the safetie of *Sion*, and the perfect Reformation of this Church and Kingdome, which all true *Israelites* desire, and pray for, that future Generations may praise GOD for you, and call you blessed.

Thus prayeth Your Worships in all

Christian duties to be commanded,

MASCALL GILES.

TO THE IMPARTIALL READER, That hath not the Faith of our Lord Iesus Christ in respect of Persons.

CHRISTIAN READER;

MY Antagonists *in this* Question *are of two* sorts; *The* first *are they that ground their opinion upon the* Text, *and thereupon make* bowing at the Name Jesus *a necessary dutie. The* Second *sort do also ground their opinion upon the* Text, *and also upon the same reasons, and yet make it but an* indifferent Ceremony, *principally grounding it upon the* Canon *of the* Church, *professing that as a* Law *hath established it, so if a* Law *shall forbid it, they will leave* [a] *it, but till that time they will use it. There are farre more of this sort than of the* former, *and they are farre more* absurd *in their opinion than the former; for the one are true to their owne* grounds, *though they be* mistaken, *but the other are* false *to them, and indeed make but a* mocke *of the* Text, *yea of* Christ *himselfe. In my* Treatise *I contest with them both in one: here I will bend my selfe to the Second sort.*

1. *I would know of them, if they stand so much upon a* Canon, *why did they not obey the Order of the* House of Commons? *What was their* Order *inferiour to the* Canon *made by the* Convocation *onely without consent of* Parliament, *without which no* Law *can binde the* [b] Subject?

2. *If they did ever meane to leave it, why did they fasten it also upon the* Scripture? *Many of them never practised it, nor found any* Text *for it, till the* Archbishop *had charged the* Canon *for it, which in former times, as* [c] Master Hooker *saith, none was* constrained *to use. What was not the* Text authentique, *till the* Canon *had made it so? or were they so* ignorant, *that they knew not how to* worship God *till*

a If the Text may be overthrowne by a Law made by the Creature, Then, seeing that Devils & Reprobates must fulfill the Text by suffering their utter destruction, as I shall afterwards make manifest, then if these be wise they will make a Law to save themselves from it.

b The times altered too suddenly upon them.

c *Eccl. Pol. lib. 5. sect. 30.*

till the Canon *was charged? or if they were not, how will they* answer *it before* God, *some of them, that having lived long in the* Ministery, *yet never before this time made knowne this part of* Gods Counsell *to their* People?

3. *With what* honesty *can these men ever leave their* practise *of it, the* Canon *being* overthrowne, *except they renounce their* opinion? *If they had not medled with the* Text, *they might have come off more* fairely, *but if the* Canon *fall, all the power in the world can never overthrow the* Text, *but it must stand for ever* inviolable. *Therefore whereas it is the manner of these men to call all those Ministers* factious, *and* schismaticall, *that observe not the* Canon *as they expound it, What manner of* Persons *will these prove themselves to be, that will not obey* Gods sacred Word? *The* evasion, *which these men make for themselves is beyond all measure* ridiculous. *They* [d] *say, the* Text *doth but warrant this* Ceremony, *and the* Church *hath taken occasion from the Texts* warranting *it, to command it*, a very learned distinction. *We will view therefore the* Text, *as they expound it, and the* Canon *as it stands: Thus they open the Text*; When Christ had humbled himselfe, God highly exalted him, and gave him the Name *Jesus* to be above every Name, that at the mention of it, all should bow their knees to the Glory of the Father. *Is this but a* warrant? *take the* Text *any way, can there be a more serious Ordinance? The dutie of the* Text *is the maine end of* Christs exaltation, *and the* honour *of his* Kingdome. *What shall* God *lay flat this* Glorious Name of Christ, *and lay downe his* owne honour *at the will of man? Surely not to obey this* Text, *is to deny* Christs Resurrection, *his* Ascension, *and his* glorious Kingdome, *to exclude themselves from being* servants *to him, and not to suffer him to reigne over them. Yea in their own* sense, *it is to deny him the* Name Jesus, *and so they overthrow our* Salvation; [f] *For if this Name were given him, as they say, because they should bow to it, if they will not bow, they deny him that Name.*

Now let us view *the* Canon, *the words whereof are these*; When the Lord Jesus shall be mentioned in time of Divine Service, due and lowly reverence shall be done by all Persons present. *See now, is the* Canon *so forcible and plaine as the* Text, *though understood in their owne sense. Yet these men say, that the* Text *doth but* warrant, *but the* Canon commands *this Ceremony. But the* Canon *saith not the* Name Jesus, *but the* Lord Jesus, *who is mentioned as well by any other of his Titles, as by the* Name Jesus. 2. *It specifieth onely* due and

d Master *Page* saith something to this purpose, *Iustification of bowing*, pag. 7.

e All Expositors hold, that this Text doth denote *Christs* Kingdome.

f A damnable opinio to make the honour of Christ, as he is King of Kings and Lord of Lords, who by his death overthrew all ceremonies, to be but a Ceremony, & arbitrary also at mans will.

I know no heresie either old or new, of a more fearfull consequence than this opinion.

and lowly reverence, *which may be done without the* corporall bowing of the [g] knee. *Grant that there were* equalitie *in the* words *and* sense *of either, shall so great a* Scripture *have no more* authoritie *than a* Church Canon, *yet these men give it not* so much, *they make the* Text *but a* servant *to the* Canon, *and to* waite *upon it*; *for so long as the* Canon *stands, the* Text *shall stand*; *but if the* Canon fall, *the* Text *shall* fall *with it* [h]. *Was there ever heard of such* advancing *of mens* traditions *above* Gods sacred Word, *as there hath been* lately? *O* errour, *whether wilt thou* runne, *if thou once take* footing? *ô how* righteously *will these men be* clothed with shame? *How* justly *will they* eate of the fruit of their owne way, and be filled with their owne devises?

The occasion of my publication *of this* Treatise *is this*; *Sundry men in the* Countrey *wherein I live, especially since this* Archbishops *time, have grounded this* superstition *upon the* Text, *and that upon the perill of* damnation, *if it be* refused [i]: *Upon which,* multitudes *of ignorant men were* drawne *to it, upon the* opinion *of these mens* worth: *Yea of my owne* Parish *some* staggered, *and others were* tainted *with it*; *therefore I thought it my* dutie *to* labour *in the* point, *and I tooke paines to reade some* Tracts *of those of that* opinion, *and found* nothing *but* emptie stuffe, *without any ground from* Scripture; *and being furnished with the* Arguments *that follow against it, I delivered sundry of them to my* People, *proving that this bowing hath no* foundation *upon the said* Text, *and in no other sense I* reproved *it*: *This camming to these mens* eares, *I was presently called* factious, schismaticall, *and what not. I hearing of it, desired* Conference *with some of them, and I found that they had no* Scripture *for their* opinion, *but onely such* muddy reasons *as have been raked out of the* kennels *of* Popish Authors. *I much desired to talke with one of these men of the* more corrupt opinion, *who taking it in scorne that I should* reprove *what he held, railed against me above* measure. *This man never* practised *or* preached *for this* Ceremony, *till this* Archbishops *time, and then he began to ground it upon the* Text, *and after a while he* pressed it *againe upon a very* great danger, *if not done*; *and the better to* winne *his People to it, he* publiquely told *them, that he had* studied more houres *in this Question, than others of a* different opinion *had done* minutes, *and said that he was able to* satisfie *any one in the Question. After I had talked with this* man, *immediately it was noised about in the* Countrey, *that my* Arguments *were* accounted light

[g] The Canon makes not plainly for it, whatsoever the Canon-makers intended.

[h] These men deale with the Text as little Children doe with Babies, who when they have done playing with them, throw them away: So they, when they have done playing with this Text, and may not be suffered any longer to mocke Christ by it, then they will throw it away.

[i] I have heard of some that have wished that these knees might rot that would not bow at the Name *Jesus*. Much like the words of Bish. *Andrewes* on *Phil.* 2. 9. who saith, that that knee which will not bow at that Name, shall be smitten with somewhat, that it shall not be able.

light *and* [k] weake, *and his such as I could not* Answer [l]. *I having heard this from many* credible Persons, *and knowing my selfe to be* wronged, *wrote to the* said party, *to request* another Conference *before* indifferent Witnesses, *for the other was* private, *and shewed* reasons *why it could not be* unequall *on his* behalfe, *and also* declared *unto him that none of* my Arguments *were* solved, *and to* avoid prolixitie, *instanced but onely in* one, *shewing him how I* stated *it, and how he* answered *it, and how his answer made to it,* [m] sufficed not, meekly desiring *him to* answer *it more fully by* Letter, *or else to conceive one against another* time. *I desired him also to* cleere *unto me this his* opinion, *how the* Text *doth but* warrant *this* Ceremony, *and not* injoyne *it, and how he can ever leave practising it* (*as he said he would, if an Act of* Parliament *should forbid it*) *with a safe* Conscience, *except he renounce his opinion. I received a* Letter *from him, in which my* Arguments *are againe slighted, and he* justifieth *his opinion, making it but an* indifferent Ceremony, *and yet grounds it upon the* Text *of* Phil. 2. 9, 10. [n] *and yet* refuseth *to give me his* reasons, *& utterly* denies to satisfie my demands, *and to answer my* Arguments, *and resolves to* meddle no more in the [o] Question, *and will not* admit of another Conference, *because it would be a* Conventicle, *and yet he* ceaseth not *continually bitterly* to censure *those that differ from him in* opinion, *though he* refuseth *to bring his opinion* to light. *I have also received* hard measure *from another, (though not of so grosse an opinion in this point as the former) who having* obtained *some* Arguments *from me, promised to* answer them, *or else to* yeeld. *I had from him not one* word of reason, *but all* railing, *& yet he boasteth, that he hath* overthrowne all my Arguments. *Thus lying downe under* great contempts and reproaches, *I am* necessitated *to* publish this Tract (*which otherwise I had not thought to doe*) *to* cleere *my selfe, and to try the* strength *and* valour *of those kinde of* men; *that the* world *may judge where the* truth *is; and also if it be* possible, *to helpe those that* stagger, *and are* misled. *Now this is that I* entend *to prove in the* ensuing Treatise, *that bowing* at the Name Jesus, *hath not onely no* command, *but also not the least* warrant *from* Phil. 2. 9, 10. *If any will make* answer *to it, I desire them to answer the* whole, *and not a* part, *and to ground their* reasons upon the Scriptures, *which hitherto they have not* done. *Thus* Christian Reader, *I commit thee to* God, *and rest*

Thine in the Lord Jesus,

MASCALL GILES.

[k] If so why would not he suffer one of his Parish to partake of the Conference, who came to his house in the midst of it, and earnestly desired it.

[l] His reasons were onely the three first, noted in the Second part of my Booke, and there thou maist reade my Answers.

[m] Part. 1. Sect. 8. Argu. 1.

[n] I testifie to the world, that I wrong him not, but can shew it from his own hand, which opinion neither himselfe nor the wit of any man can ever make good.

[o] A strange thing that a Divine so greatly studied in the Point, beyond other Divines of the other opinio, should refuse to stand up for his opinion when it is opposed.

A TREATISE AGAINST SVPERSTITIOVS *JESU-WORSHIP.*

THis Treatiſe I divide into two parts. In the firſt part the true ſenſe of the Text is laid open, and from thence ſundry Arguments are raiſed againſt bowing at the Name *Jeſus*.

In the ſecond part are anſwers to the pretended Reaſons for that opinion.

PART I.

Foure things are neceſſary here to be ſifted and cleered.

Firſt, What is meant by the high exalted Name of Chriſt, ſignified in theſe words; *Name above*.

Secondly, What is meant by the Names ſubjected to this higheſt Name, ſignified in theſe words; *Every Name*.

Thirdly, What is meant by theſe words; *Every knee ſhall bow*, and, *Every tongue ſhall confeſſe*.

Fourthly, What is meant by theſe words; *In the Name of Jeſus*.

SECTION I.

Wherein it is to be conſidered, what is meant by the exalted Name of Chriſt, ſignified in theſe words; Name above.

BY *Name above every Name*, cannot be meant a bare proper Name, for theſe reaſons. *Name above every Name, what it is not.*

First, It is no way necessary so to understand it, because (*Name*) is not generally, or for the most part so taken in Scripture, but in other senses.

Secondly, Because this phrase (*a great Name made or given*) is never taken in Scripture for a bare proper Name.

Thirdly, Because this phrase (*Name above another made or given*) is never taken in Scripture for a bare proper Name, above another such Name.

Fourthly, It is not agreeable to the analogie of the Text, so to understand it: My reason is this; because the subjected Name in the Text, must have of necessitie, a correspondent Relation to Christs advanced Name, otherwise the sense cannot be Logicall. If then the high advanced Name of Christ in the Text be a proper Name, it will follow necessarily, that all the subjected Names must be proper Names also. Yea themselves referre the Name *Jesus*, to divine Names, preferring it before the Titles, *Christ*, *Sonne of God*, *Jehovah*, &c. And if it be so understood, though the sense be Logicall, yet is it not sound, for this it will be: The Name *Jesus* is a greater Name than the Name *Christ*, *Jehovah*; and so consequently above the Name *Father*, or *Holy Ghost*; above the Names of men, as *John*, *Thomas*, *Henry*, and so above the Names of all creatures and things, which will make a most absurd sense, which yet cannot be avoyded upon these mens grounds. Againe, seeing it is evident, that all the subjected Names in the Text, must bow to the *Name above every Name*. If the said Name be understood of a proper Name, they not excepting divine Names, the sense will be this: The names of Angels & Devils, the names of all things and creatures, the names of men, as *Richard*, *Thomas*, *William*, yea, divine Titles, as *Lord*, *Christ*, *Jehovah*, must bow to the name *Jesus*; and how senselesse will this be? Seeing then, that the Names subjected to the *Name above every Name*, are not the names of creatures, and things subjected, (for they are referred in the Text to *knees*, *of things in heaven*, *things in earth*, *and things under the earth*, not to Names) but the powers of things and creatures subjected, as I shall hereafter demonstrate. Then cannot the Name above them all be a proper name; for then the sense will be this: The name *Jesus* hath dominion over every thing and creature, and every thing and creature must bow knees to the name *Jesus*, which will be ridiculous. Lastly, seeing the names subjected to the *Name above every Name*, are meant the powers and vertues of things and creatures, they excepting

cepting not divine Names, they muſt underſtand it alſo of the power of God, then the ſenſe will be this: The name *Jeſus* is above God, and that God himſelfe muſt bow knees to the name *Jeſus*, which ſenſe will be horride and blaſphemous.

Secondly, If it were neceſſary to underſtand (*Name above every Name*) for a Name or Title, yet may it not be underſtood of the Name or Title *Jeſus*; for theſe Reaſons.

Firſt, The word (*Jeſus*) doth no where in the whole new Teſtament ſignifie the bare name *Jeſus*, but onely then when it was promiſed by the Angel at Chriſts Conception, *Mat.* 1. 21. and given unto him at his Circumciſion, *Luk.* 2. 21. where neceſſarily it muſt ſo ſignifie.

Secondly, This phraſe τὸ ὄνομα Ἰησοῦ, Name of *Ieſus* is never taken in all the New Teſtament (where onely it is uſed) for the name *Ieſus*, or any other titles of *Chriſt*, but in other ſenſes. If any ſhall thinke, that it is meant of the name *Jeſus* in this place, making the word Ἰησοῦ to be the Dative caſe, and to agree in oppoſition with the word ὀνόματι, becauſe there is no Article before it; I anſwer, in ſundry places of the New Teſtament the ſelfe ſame phraſe is uſed without an Article, and is never put in the Dative caſe, but alwaies in the Genitive, and doth no where denote the bare name *Ieſus*; as in theſe places amongſt others. *Act.* 2. 38. *Act.* 16. 18. *Act.* 4. 10. *Col.* 3. 17.

Thirdly, The *Name above every Name*, is incommunicable to any creature, being the onely prerogative of the Sonne of God: but the name *Jeſus* was communicated to others, as to *Joſhuah*, which is the ſame name with *Ieſus*, Heb. 4. 8. &c. Therefore it is not ſound what Biſhop * *Andrewes*, and Mr * *Page* from him doe affirme, that the name *Ieſus* is incommunicable, which though it were given by men, yet they ſay, it was not given of God, who appointed none this name ſave Jeſus Chriſt, and therefore they ſay that it is greater than the name Chriſt, becauſe many were called the Lords Chriſts by Gods owne allowance, as Kings and Prophets. For to this I anſwer: The name *Jeſus* was not given to ſome at leaſt without a ſpeciall providence of God, as to *Joſhuah*, who was a great Saviour, and type of Chriſt. Thus ſaith learned *Urſinus* *, *Atqui inquis Parentei Ioſhuæ. &c.* But thou wilt ſay, ſaith he, that the Parents of *Joſhuah* when they gave him this name, could not imagine, that God would deliver *Iſrael* by him: He anſwers, *At Deus ſcruit & voluntatem eorum direxit*: But God knew it and

* Sermon on *Phil.* 2. 9, 10.
* Iuſtification of vowing, *Pag.* 49.
* Catechiſ. *Pag.* 196.

directed their will. And some are no more called the Lords Christs, than others are called the Lords Saviours, as *Nah.* 9. 27. These Saviours there are called the Lords gifts, which is all one as if it had been said, the Lords Saviours. And whereas the name *Jesus* was a common name to be called by, generally allowed, and never reprehended in any: But for the name Christ, howsoever some were called the Lords Christs, as Types of Christ, yet no man might take the name Christ as an ordinary name to be called by without horrible blasphemy, *Mat.* 24. 23, 24.

Fourthly, Because the *Name above every Name* was given to our Saviour at his exaltation, according to the plaine words of the Text. But the name *Jesus* was given to him in the beginning of his humiliation. To answer here, that *give* signifieth to *advance*, I reply, it is not agreeable to the sense of this word in other Scriptures, and it marres the phrase and sense of the Text here, as I shall hereafter demonstrate.

Fifthly, Because *Jesus* was advanced after his Resurrection to be Lord and Christ, *Act.* 2. 36. And it is considerable that the Evangelists doe usually call him by the name *Jesus*, onely in the time of his humiliation. But in the Epistles of the Apostles, He is most commonly called Christ, not neere so often Jesus: And when he is called Jesus, it is very commonly with the addition of Lord, or Christ, as Lord Jesus, or Jesus Christ, or both together, the Lord Jesus Christ. An argument, that Lord, and Christ, be Titles of his honour, and so cannot be lesse eminent than the name Jesus.

Sixthly, It is against the Scriptures to preferre the name Jesus above other divine Titles, because God in subjecting all things to Christ, did yet except himselfe, 1 *Cor* 15. 27. And when the Scriptures doe enter into particulars, Christs name is specified to be advanced onely above created names, as above Angels, 1 *Pet.* 3. 21. above Kings, *Psal.* 87. 27. above Prophets, *Heb.* 3. 3. above Priests, *Heb.* Chapters 7, 8, 9, 10. above all other creatures and things, *Heb.* 2. 8. His name is never preferred above Gods Name.

Name above every Name, what it is.

Seeing then, that the *Name above every Name*, cannot be the name Jesus, I understand it of the supereminent Glory and Power of Christ, and that upon these Reasons:

First, It is no way contrary to the analogie of faith so to understand it; for Name is used for Glory and eminency familiarly in Scripture, as *Gen.* 11. 4. and in common use of speech, as we

ſay, Such a one hath a Name for wiſdome and learning, when we note him to be eminent and potent for the ſame.

Secondly, Name of God, &c. in Scripture doth commonly denote the Power, Majeſtie, and Glory of God; and that two wayes; Either implicitely, or expreſſely.

1. Implicitely, when the Perſon of God, becauſe he is glorious, and full of Majeſtie, is onely denominated properly and evidently, as *Pſal.* 5. 11. *Let them that love thy Name be joyfull in thee*, that is, Let them that love thee. So *Pſal.* 9. 2. ſo *Act.* 3. 16. even as we ſay to great men according to their degrees of honour, Your Majeſtie, your Grace, your Honour. So accordingly the Saints of God have uſually ſpoken of God, and to God, and Chriſt, in, and by the Title of his Majeſtie, (*thy Name*) becauſe Name, Glory, and Kingdome are properly his.

2. Expreſſely; when the Power and Glory of God is particularly and evidently manifeſted by the word *Name*; as 1 *Sam.* 17. 45. *I come unto thee in the Name*, that is, *in the Power of the Lord of Hoſtes.* So *Rom.* 9. 17. *That my Name*, that is, *my Glory may be declared:* So *Act.* 4. 7. *By what power, or in what name.*

Thirdly, It is more agreeable to the Analogie of the Scriptures ſo to underſtand it, than otherwiſe; for, firſt, a great Name doth every where ſignifie the great glory and dignitie of the Perſon. Secondly, *Name above another*, doth every where ſignifie the Glory and Dignitie of the Perſon having that Name, above others whoſe names are not ſo great.

Fourthly, It muſt be ſo underſtood here, and not for the Title *Jeſus*, becauſe in this ſenſe it fits the words of the Text anſwerable to other correſpondent Scriptures; for thus I reaſon:

Whatſoever Name is the gift, which God gave Chriſt when he exalted him, is the *Name above every Name* in the Text: for ſo the words of the Text are, *God highly exalted him, and gave him a name above every name.*

But Power and Glory is the Gift, which God gave Chriſt when he exalted him, according to theſe correſpondent Scriptures *Mat.* 28. 18. *All power is given me in heaven and in earth*; and 1 *Pet.* 1. 21. *God raiſed Chriſt from the dead, and gave him glory.*

Ergo. Power and Glory is the Name in the Text *above every Name*, Therefore not the Name *Jeſus.*

Fifthly, It is proved by the ſcope and coherence of the Text; for there is oppoſed the exaltation of Chriſts Perſon to the humi-

liation of his Person; not of the name Jesus to the name Jesus, or any one Title to another. The conjunction (*Wherefore*) declares a correspondency of Christs exaltation, according to the distinct branches of his humiliation. For the sufferings of Christ in the Text are reducible to two heads: The paine of feeling, and the paine of losse: The paine of feeling, in these words; *He humbled himselfe, and became obedient unto death, even unto the death of the Crosse*: The correspondent honour followes in these words; *Wherefore God highly exalted him*. The paine of losse, that is his departure from his Name and Glory; which is amplified in two respects. 1. In regard of the excellency of the Person, that left his Glory: *He that was in the forme of God, and thought it no robbery to be equall with God, he became of no reputation*: An extraordinary matter, that God should become Man, that the Lord of Lords should become a servant, that the God of Glory should receive shame. 2. It is amplified by the measure of the Glory which he laid downe; for the words are, ἑαυτὸν ἐκένωσε, He emptied himselfe of his Name and Dignitie, He left as it were no Glory remaining, according to *Isa.* 53. 3. He became not onely man, but a servant, not a servant onely, but the most despised of all servants, for he was reviled from the Prince to the abject. 1 *Cor.* 2. 8. He was numbred with Theeves and Malefactors, *Mat.* 27. 38. He had a name of repute beneath all names and reputes; for *Barrabas* the murderer was preferred before him, *John* 18.40. See now, how the Conjunction Διὸ, *Wherefore*, answereth to this; for it follows, *God gave him a name above all names*, that is, Power and dignitie above all created powers and dignities whatsoever. It answers expressely to the name of Power and Glory, not at all to the name Jesus. Thus then I argue:

In respect of what Name Christ by this Text suffered in the time of his humiliation, in laying it downe, and emptying himselfe of it: in respect of that Name God his Father, when he exalted him, gave him a Name above every Name. But Christ according to this Text, in the time of his humiliation, suffered in respect of his reputation and glory, in laying it downe, and emptying himselfe of it. Not so in respect of the name Jesus.

Ergo, God his Father when he exalted him, gave him a name above every Name, according to this Text, in respect of glory and dignitie, not in respect of the name Jesus.

It will thus therefore follow from the premises, that seeing the Name

Name Jeſus is not the Name above every Name in the Text, it cannot be the Name in which every knee ſhould bow: and ſeing Chriſts Name of Power and Glory is that Name, all knees muſt bow in his Name of Power and Glory.

Section 2.

Wherein it is to be conſidered what is meant by the ſubjected Name, ſignified by (every name) *which are referred to things in heaven, things in earth, and things under the Earth.*

Sundry Expoſitors doe referre theſe Names to rationall creatures onely, but upon my poore judgement, yet ſubmitting my ſelfe to better information, they are to be referred to every creature, and thing, both rationall, and irrationall, without exception of any. For it ſeemes to me, that the Kingdome of Chriſt ſet forth in this Text, is not onely his Kingdome of Mediatorſhip, but alſo his naturall Kingdome, which from all Eternitie he enjoyed with his Father, to which Kingdome he is advanced to by his Father, according to his humane nature: and this ſeemes to agree with many paraled Scriptures; as 1. with *John* 17. 4, 5. where Chriſt prayeth after this manner; *I have glorified thee on earth, I have finiſhed the worke that thou gaveſt me to doe: And now O Father, glorifie me with thine owne ſelfe, with that glory which I had with thee before the world was.* 2. It is proved from *Heb.* 1. 2. *God hath in theſe laſt dayes ſpoken unto us by his Sonne, whom he hath made heire of all things, by whom alſo he made the worlds,* that is, God hath advanced his Sonne, according to his humane nature, to be partaker of the Glory of his Divine nature, who made the worlds, and all things therein, now to be inheritour of all things. Therefore ſaith Mr *Calvin* on that place; *Hic honor jure debetur, &c.* This honour is rightly due to the Sonne of God, that he ſhould have power over all things, becauſe by him all things were made. 3. It is confirmed from that paralell place of *Col.* 1. 15, 16. 4. It is evident from 1 *Cor.* 15. 27. where God having excepted himſelfe, that did put all things under Chriſts feete, it is plaine, hath excepted nothing but himſelfe. 5. It is manifeſt from *Heb.* 2, 6, 7, 8. in which

Calvin on *Heb.* 1. 2.

which place the Apostle applyes the eight *Psalme* to Christ, where is specified the subjection of irrationall creatures; yea the Apostle saith expressely there, that *God having put all things under Christs feete*, hath excepted nothing that is not put under him. 6. Seeing that it is manifest, that this Text of *Phil.* 2. 9, 10. shall not be perfectly fulfilled till the day of Judgement, we shall finde that other things besides rationall creatures shall be subject at that day to Christ; for the Apostle shewes 1 *Cor.* 15. 26. that *he shall destroy the last enemy, which is death*; and *Rev.* 20. 13. *The Sea shall give up the dead which are in her, and death and hell shall yeeld up the dead which are in them.* 7. It may appeare from *Rev.* 5. 13. a place correspondent in phrase and sense to *Phil.* 2. 9, 10. where the Holy Ghost having spoken before of all rationall creatures, how they praised Christ, speaks there of irrationall, both sensitive, and insensitive, and referres them to every creature, in heaven, in earth, and under the earth, and in the Sea, which creatures groaning now and travelling in paine for the sinne of man, doe long for the day of redemption, at which time they shall be delivered from the bondage of corruption, into the glorious libertie of the Sons of God, and now in their kinde they praise and glorifie Christ in hope of it, but at that day shall their fullest praise and subjection be. So that it seemes to me, that no creature, or thing, is excepted, but that all must bow to Christ, yea, indeed the Text of *Phil.* 2. 9 seemes to me plainly to inferre it, for the Apostle speaking of all knees of things in every part of the whole universe; as Heaven, Earth, and under the Earth, seemes to except nothing from bowing to Christ. And this appeares to be the judgement of Mr *Calvin, Omnia à cœlis, &c.* God hath subjected all things from heaven to hell, to the rule and dominion of Christ: And of this opinion are plainly *Origen* and *Hierome*, as Bishop *Babington* cites them: and thus judgeth Mr *Edward Gurnais* in his Vindication of the Second Commandement, *Pag.* 72.

On *Phil.* 2. 9, 10.

In his Work. *Pag.* 245, 246.

SECTI-

SECTION 3.

Wherein it is to be examined, what is meant by bowing every knee.

BOwing the knee cannot be here taken plainly and literally for the bowing of that member of the body, which is called the knee; for theſe Reaſons: *Bowing every knee*, what it is not.

Firſt, If it be not ſo taken, it is not contrary to the Analogie of Faith; for, 1. Bowing is applyed to the ſoules of men, which properly cannot bow: *Pſal.* 44. 25. *Our ſoule is bowed downe to the duſt:* 2. It is applyed to mountaines and hilles, *Hab.* 3. 6.

Secondly, Knees are taken figuratively and metaphorically in Scripture, for ſtrength, power, and abilitie, as *Ezech.* 7. 17. where God threatens, that when he ſhall ariſe to deſtroy *Jeruſalem*, he will make all hands to be feeble, and all knees to be weake as water, that is, he will turne all their ſtrength into extreame weaknes. So when God promiſeth to give ſtrength and ſalvation to his people, He bids them to ſtrengthen the weake hands and confirme the feeble knees: becauſe by the hands and knees the ſtrength is manifeſted; the knees being as it were the Baſis of the whole body, which being feeble, the body ſinks. *Iſa.* 35. 3.

Thirdly, Becauſe the moſt of the Creatures, which here muſt bow knees, yet have no proper knees to bow: As Angels, Devils, many ſenſitive, and all inſenſitive creatures. And ſeeing that the Apoſtle begins with things in Heaven, where in the higheſt Heaven are the Angels, and the ſoules of juſt men made perfect. In the ſecond Heaven, Starres and cœleſtiall Orbes. In the loweſt Heaven, miſts, dewes, and clouds; it were ſenſleſſe to imagine, that God in the firſt place ſhould command theſe to bow proper corporall knees, when they have no ſuch knees to Bow: hence I argue: Whatſoever bowing is expreſly required in the Text, ſhall be performed by every creature.

But bowing of proper corporall knees ſhall not be performed by every creature; yea, not by moſt of the Creatures.

Ergo. Bowing of proper corporall knees, is not expreſſely required in the Text.

The corporall Bowers at the Name *Jesus*, doe give this answer, which indeed cannot satisfie: They say that those creatures which have not corporall knees, yet have something correspondent to knees, and therefore doe bow after their kind and manner. I reply. 1. I would faine know how it is, that they bow after their kinde and manner, except it be by their obedience and subjection, will they nill they to the dominion of the Lord Jesus. 2. However they bow, surely they doe not bow corporall knees, therefore, if such bowing be expressly commanded in the Text, how shall they fulfill the Text. Seeing then that the most of the creatures can fulfill the Text without bowing corporall knees; it is manifest that bowing corporall knees is not expressely required in the Text. Surely it would argue want of wisdome in God, or great injustice, if he should command his creatures that dutie, which they cannot performe. (To illustrate it by this simile) If a great King should send out an Edict to taxe every one of his Subjects both great and small, with a taxe of twentie pound a man, when he is not ignorant, that there are thousands in his Dominions, that are not able to pay twenty shillings a man, would not this argue want of wisdome and justice. In like manner, this would argue the like imputation in God, if he should injoyne all creatures and things to bow corporall knees, when the most of them have no such knees to bow. If it should be said that those Subjects of such a King cannot pay, where it is not, it is sufficient that they pay what they are able; but let them that are able, pay the whole summe. I answer, this had been reasonable; if the Kings command had been so, but how shall this excuse the King, that against his knowledge shall command all his Subjects to pay alike, as well those that are not able, as those that are? So to say in respect of this Bowing, let those that have no knees, pay what they can, but let those that have knees pay knees; It were faire indeed, if God should leave it so at libertie. But how can this atquit God of want of wisdome and justice, if he should command all creatures and things to bow corporall knees, when he knoweth that the most of his creatures, and things, have no such knees to bow.

Seeing then that bowing of the knee cannot be taken literally, I understand it of subjection, and so it is taken, *Gen.* 27. 29. Thus *Isaac* blesseth *Jacob*, *Let people serve thee, and Nations bow downe to thee*, that is, let them be subject to thee. So *Pro.* 14. 19. &c. So in common use of speech, when one saith to another, that he will make

make him bow, he meaneth that he will make him yeeld. The ſame ſubjection is ſignified, *Pſal.* 2. 12. by the word, *Kiſſe*, where Rulers and Judges are commanded to kiſſe Chriſt, that is, to yeeld their ſubjection to him. If then the word *Kiſſe* in that place, cannot be taken properly but figuratively, why ſhould it be thought unreaſonable by any, to have bowing the knee here to be underſtood figuratively?

Now that bowing here is meant of ſubjection, many correſpondent places doe evidently prove it, as 1 *Cor.* 15. 27. *Heb.* 2. 8. *Epheſ.* 1. 22. teſtified by the moſt judicious Primitive Fathers that write upon the ſaid Text, as alſo by our moſt eminent moderne Divines, as that worthy and famous Confeſſor of Chriſt Maſter *William Prin*, largely evidenceth in his learned Appendix againſt bowing at the Name *Jeſus*, to which I referre thee.

By *bowing every knee of things in Heaven, things in Earth, and things under the Earth* is underſtood the ſubjection of all things and creatures, with all and every one of their powers, faculties, vertues, and abilities, will they nill they to the dominion and government of Chriſt. There is not the leaſt abilitie in the nature of man, ſaith Maſter *Gurnay*, but muſt finde a knee to bow to Chriſt; our leaſt muſcles, and knuckles, inclinations and diſpoſitions: The like may be ſaid of every creature, they muſt bow the ſtrength they have in every part of them, to the power and dominion of Chriſt. And in this generall ſenſe, the knee of the body properly ſo called, is not excluded; but in a proper and literall ſenſe it is not injoyned. Vindication of the ſecond Commandement, *Pag.* 72.

Secondly, It is to be conſidered what is meant by the *confeſſion of every tongue.*

By the *confeſſion of every tongue*, is not meant properly and literally the vocall confeſſion of that member which we call the tongue, becauſe every Name under Chriſts Name, which muſt bow the knee, muſt alſo confeſſe with the tongue, which for the moſt part want tongues as well as knees.

By the confeſſion with the tongue, that Jeſus Chriſt is the Lord, is meant the expreſſion and yeelding forth of the ſeverall parts, functions, gifts, powers, and abilities of every creature, both rationall and irrationall, to the glory and praiſe of Chriſt the higheſt Lord. 1. That it is underſtood of all kinds of creatures, it is evident from the forequoted place of *Rev.* 5. verſ. 10. where the foure Beaſts, and the foure and twenty Elders, by whom are underſtood rationall creatures, as Angels and men are ſaid to extoll and glori-

fie Christ. And it follows verse 13. that *John* heard all the creatures in Heaven and Earth, and under the Earth, and in the Sea; and all that are in them, to say, *Praise, glory, and honour be to the Lambe, &c.* which creatures there, are all irrationall creatures, which have no proper tongues to speake, and yet are said to speak the praise of Christ. Even as the Heavens and the Earth are said *Psal.*19. 1, 2, 3. to speake in all languages the praise of God their Creatour. So now they shall praise Christ the great Lord and Redeemer. And secondly, that every part and parcell of the creature shall praise the Lord, it appeares from *Psal.*103. 1, 2, 3. where the Prophet *David* calles upon his Soule, and all that is within him, that is, all the vigours and powers that are in every part of him, to praise the Lord. As *David* in every part of him praised God, and the Messiah to come, so shall every part of every creature either willingly or unwillingly praise and extoll the great Name of the Lord *Jesus* being come and advanced; and in this generall sense the proper tongue of man is not excluded. And thus at the last day the Friends of Christ with their wills, and his enemies against their wills, shall call Christ Lord. *Mat.* 7.22. *Mat.* 25.37.44.

SECTION IV.

Wherein it is to be considered what is meant by this phrase, In the Name of Jesus.

THe Bowers at the Name Jesus, to make their opinion and practise good, doe thus understand *in the Name of Jesus* to be at the mention of the Name Jesus. But I inferre, that this interpretation is sensles and absurd, having for it no ground or warrant from Scripture. For 1. as I said before, this phrase, *Name of Jesus*, is never taken for the Name Jesus, or for any other Titles of our Saviour. 2. Therefore, *In the Name of Jesus*, can never be taken for at the mention of the Name Jesus any where. 3. This phrase, *in the Name*, prefixed before any of the Titles of the Deitie, as in the Name of Christ, Lord, God, &c. is never taken for at the Naming of any of these Names in any part of the Old and new Testament, but if any shall fasten such a sense upon it any where, it will marre and murder the sense, as indeed it doth the sense of this Text by that

that expoſition. To inſtance but in two places amongſt many. *Pſal.* 118. 10. *All Nations compaſſed me about, but in the Name of the Lord I will deſtroy them*; would not it be a wilde ſenſe to ſay, At the Naming of the Lord I will deſtroy them. So *Act.* 9. 29. *Saul ſpake boldly in the Name of the Lord Jeſus*, were it not infinitely abſurd to ſay, that he ſpake boldly at the Naming of the Lord Jeſus. Thus ridiculous will the ſenſe be made every where, where this phraſe is uſed according to this expoſition, try it who will.

This expoſition which they make of the Text is one of the maine pillars of their cauſe, which did they not make, they ſhould looſe a maine and principall ground for this their opinion and practiſe, and therefore this failing them all failes them. I know they are not able to bring any one Scripture for to warrant this expoſition. They have no viſion for it, therefore they are naked; It is built upon the looſe Sand of vaine opinion, and not upon the Scriptures, therefore it falles to the ground. All the warrant they have for this expoſition is this, that (*in*) doth often ſignifie (*at*) or (*to*) I anſwer, this is nothing, except they can bring any Scripture for the whole phraſe, *viz.* that in the Name doth ſignifie (at the mention of the Name) which they cannot doe: For my part, I refuſe not to take the Prepoſition (*in*) as they would have it taken, and ſo it ſhall make for me, and not for them: Let (*in*) be as much, as (*to*) or (*at*) and ſo, for as much as I have ſhewed before, that Name of God or Chriſt, doth denote the Power and glory of Chriſt, either expreſſely or implicitely, I take it, this phraſe *In the Name of Jeſus*, may be indifferently referred either to the Power and glory of Chriſt expreſſely, ſo the ſenſe will be this: Every knee or Power ſhall bow at, or to the Power and Glory of Chriſt, or rather to the Perſon of Chriſt, implicitly enfolding his Power and Dominion; and then the ſenſe will be this; Every knee ſhall bow at, or to Chriſt. And thus it agrees to this phraſe in *Pſal.* 63. 4. *Thee will I bleſſe while I live, I will lift up my hands in thy Name*, that is, I will lift up mine hands to thee, or I will worſhip and adore thee; and agrees fitly alſo with *Iſa.* 45. 23. which is applyed to Chriſt, *Rom.* 14. 11. *As I live, ſaith the Lord, every knee ſhall bow to me.* So that according to the meaning of the Prepoſition (*in*) in their owne ſenſe, the whole phraſe being expounded according to the Analogie of Faith, makes againſt them, and not at all for them.

SECTION V.

THus having opened the Text, I will briefely gather the sense together, according as it hath been opened, and shew the meaning of the Text, and compare it to the exposition, which they make of it, and then let judgement passe upon it.

The sense then will be this: Our Lord Jesus Christ being in the forme of God, equall with God, made himselfe of no reputation, (that is) laid downe his Name, and Dignitie, and received a Name beneath all Names, and being made like unto Man, and taking upon him the forme of a Servant, humbled himselfe to death, even to the death of the Crosse: Wherefore God highly exalted him, and gave him a Name above every Name, that is, Glory, Renowne, Dominion, and Dignitie, above all things, and creatures, created Powers, Dignities, Dominions, that all things, creatures, powers in Heaven and Earth, and under the Earth, should subject themselves, and all their strength, vertues, and abilities, either willingly or unwillingly to Jesus Christ, thus glorified, and advanced, and that they should expresse, and shew forth, that Jesus Christ is Lord in the glory of God the Father, for so I take it that εἰς δόξαν must be understood, εἰς being often used for (ἐν) and thus this branch of Christs exaltation will fully answer to that branch of his humiliation, mentioned verse 7. where it is said, that *he tooke upon him the forme of a servant, and was made in the likenesse of Man*, but now being exalted, he shall be manifested to be Lord in the Glory of God the Father. Which shall be fully declared in the great Day of Judgement, when he shall appeare in his Glorious Name of Power and Glory: And of this opinion are *Ambrose*, and *Hieronme*, and other Fathers, and *Calvin*, and *Zanchius*, and *Piscator*, besides sundry other moderne Expositors doe allow of it: Though the other expositions be sound, *viz.* To the Glory of God the Father, because the honour of the Sonne is the honour of the Father.

Now this exposition is full and easie, making the sense cleere, but the other exposition, which they make, makes the sense rugged, and is not agreeable to the scope of the Text, nor sense of other correspondent Scriptures. For thus they reason; Jesus Christ being in the forme of God, thought it no robbery to be equall with God, but made himself of no reputation, &c. Wherefore God highly

highly advanced him, and gave him a proper Name, or Title above every Name, that when the Name Jesus shall be sounded out in the Church, in the time of prayer or preaching, for there and then, say they, is the place and time of this dutie, all things in Heaven, and Earth, and under the Earth, should bow corporall knees: A most absurd and senseles exposition. I will note here a few absurdities, which they make in the sense by this their interpretation, in comparison of the cleerenesse of the former exposition, leaving the most materiall absurdities to be considered of hereafter.

First then; To understand *Name above every Name*, for Glory and Power above all, hereby is evidently set downe, what Name it is, that God gave to Christ, *viz.* the Name of Power, and Glory. But to understand Name for a proper Name to be called by, it is not manifested what Name it is: they say, it is the Name Jesus, but the Text doth not say so in that phrase as they understand it. And expounding it of the Name Jesus, what absurditie is this to say, that God gave his Sonne that Name at his exaltation, when he received it at his Circumcision? This is to make God to dally with his Sonne: To give, and take, and to give againe; For it is plaine, that if now he had it given him, it was not then in his possession.

Secondly, When we understand Name, for the Power, and Glory of Christ, and bowing of subjection to the Power of Christ, or to Christ himself advanced, it is shewed to whom this bowing shall be performed, *viz.* to Christ. But by understanding Name for the Name Jesus, and the bowing to be done at the sound thereof, they onely set downe a time, when the bowing shall be done, but they declare not to whom it shall be done: This they say, At the sound of the Name Jesus, every knee shall bow, but they doe not manifest the Person to whom these knees shall bow.

Thirdly, In taking (*in the Name of Jesus*) to be at the mention of the Name Jesus, as they doe not plainly apply any honour to the Person, so neither to the Name; but it must stand but for a cypher, or watch-word, to give notice when the bowing shall be performed; but according to this their exposition they cannot give it any honour, and it is absurd to have this Name to be so highly advanced above all Names, and yet not to give it honour. But they will have honour to be given it, therefore they will have (*in the Name*) to be understood to the Name at the mention of it. And so Bishop *Andrewes* the Oracle of that opinion understands it, yet hereby is not the Person of Christ properly denominated, because

so the exposition referres the whole bowing to the Name, none at all to the Person, and themselves confesse, that to bow to the Name, and not to the Person, is Idolatry.

But they say, it is done to the Person, by bowing to the Name. I reply, (to passe by the censure of such a kinde of worship; for so saith Bishop* *Babington*, an Idolater may excuse his Idolatry by this distinction of concomitancy) What they say is one thing, and how they expound the Text is another, according to their exposition of the Text, they cannot make that sense of it, except they adde to the Text, so that according to their owne grounds, they must make the worship either vaine or Idolatrous.

* In his Works Pag. 245.

No marvaile therefore that that judicious and learned D. *Whitakers* reckoning up sundry absurd interpretations, which the Papists make of the Scriptures, concludes with this their interpretation of this Text, from whom our superstitious-Jesu-worshippers had it, as the most absurd and grossest of all; and no marvaile that famous Bishop* *Babington*, censures such to be justly given up of God to delusions, to beleeve lyes, becaus they will not search for truth. Now I come to handle sundry Arguments against bowing at the Name *Jesus*.

In his Answer to *Sanders* demonstration concerning Antichrist.

* In his Works *Pag.* 245.

SECTION VI.

EVery true interpretation of a Text, especially an obscure Text, must be warranted by Scripture, speaking of the same matter, or in the same phrases.

But to affirme that the Name Jesus in the Text of *Phil.* 2. 9, 10. is the *Name above every Name*, not onely created but divine, and that therefore we must bow at the sound of that Name, is not warranted by any correspondent Scriptures, speaking often of the same matter: Or to expound these phrases, *Name above Names, made or given*, to be the advancement of a naked proper Name above such Names, or τὸ ὄνομα Ἰησοῦ, the Name of Jesus, to be the Name Jesus, or ἐν τῷ ὀνόματι, *in the Name*, to be at the sound of the Name. None of these expositions are warranted by Scripture, speaking often in the same phrases.

Ergo, Not one of these expositions which these superstitious Jesu-worshippers make the ground of their opinion and practise, is a true exposition.

Let

Let the Minor be disproved if it can.

The Major is proved from *Rom.* 12. 6. *If any Propheſie, let him propheſie according to the proportion of faith.* So 2 *Pet.* 1. 20. *No Scripture hath any private interpretation.* It is an infallible rule ſet downe "by Divines for the underſtanding of the *Scriptures.* Thus ſaith "learned *Zanchius*; *Altera interpretandi Scripturas regula eſt, &c.* "Another Rule, ſaith he, of interpreting the *Scriptures*, is a dili- "gent and accurate comparing of the *Scriptures*, which are of the "ſame thing one with another, that is, that we expound the more "obſcure *Scriptures* by thoſe that are more evident and cleere; "for the *Scripture* is an interpreter of it ſelfe, than which a better "cannot be found. And this ſaith *Auſtine*, *Non ita eſſe interpretan-* "*dum unum locum, ut cum multis alijs pugnet, ſed ut cum multis alijs* "*conſentiat*, We muſt not ſo underſtand one place that it diſagree "with many others, but that it agree with many others. This then their interpretation above mentioned, agrees with no place, but diſagrees with all; it is therefore none of Gods Truths.

Zanchius de Scripturâ, Pag. 422.

Aug. de Doctrinâ Chriſtianâ.

Section VII.

WHatſoever Bowing is required by the Text, ſhall be neceſſarily performed by every *creature* in Heaven, in Earth, and under the Earth.

But Bowing at the Name *Jeſus*, ſhall not be performed by every *Creature* in Heaven, in Earth, and under the Earth.

Therefore Bowing at the Name *Jeſus*, is not required by the Text.

The Minor is plaine, for to omit now to ſpeake of *Angels, Devils, and dumbe creatures*, Bowing at the Name *Jeſus* ſhall not be performed by the moſt men; for many Nations know not Chriſt, therefore cannot ſo bow all their life; famous Churches do not ſo bow. If this then be the true bowing, I would faine know, how, and at what time they ſhall performe it, that in this life performe it not.

To deny the Major is abſurd; for the Text is plaine, that Chriſt is advanced to ſo high a Name, that every creature ſhould bow to him in that name. 2. It is ſuch a bowing, as there is alſo a demonſtration that Chriſt is *Lord*, therefore if any *creature* ſhall be ex-

empted from the bowing in the Text, Christ should not be their *Lord*, which would be *derogatory* to Christs honour, and contrary to evident *Scriptures*; as, *Mat.* 28. 19. where *all Power is given Christ, in Heaven, and Earth.* And *Heb.* 1. 2. where Christ is called *Heire*, that is, *Lord* of all things. Whereas then some answer that though every one shall not bow at the Name Jesus, yet every one is bound to doe it, they ought to performe it. I reply, if that bowing be the duty of the Text, every one of *necessitie must and shall doe it.* To affirme then, that the dutie of the *Text* should be done of all, though it shall not, is all one as to *affirme* that *Christ* should be *Lord* of every creature, and it behoveth him so to be, though he shall not. If then bowing at the Name *Jesus* shall not be *performed* of all, it is manifest, it is not *required* by the Text; for all Expositors hold generally, that the Text shall willingly or unwillingly be fulfilled of all.

SECTION VIII.

WHatsoever Bowing is required by the Text, shall be performed by every creature at the day of *Judgement.*

But bowing at the Name *Jesus* shall not be performed by every creature at the day of Judgement.

Therefore bowing at the Name *Jesus*, is not required by the Text.

The Major is confirmed by evident paralell *Scriptures*, as, *Rom.* 14. 10, 11. *Why doest thou judge and condemne thy brother. We shall all appeare before the Judgement seate of Christ: As it is written, Every knee shall bow to me, and every tongue shall confesse to me.* So *Heb.* 2. 8. The Apostle affirming there, *That all things are put in subjection to Christ*, yet saith, *We doe not yet see all things put under him*, that is, *perfectly*, which *perfection* shall not be till the last day. The *Jews* shall then fully be subject to him, that now scorne him. *Infidels* shall then perfectly be subdued to him, that now know him not. *Devils and Reprobates*, shall then feele their fullest destruction. **Death* shall then fully bow, being overcome in regard of the Saints, and it being in its fullest vigour in regard of Christs enemies. The *Saints* shall then wholly bow, yeelding themselves perfectly to the *honour of Christ*, which now they cannot doe by reason of corruption

* 1 Cor. 15. 26.

* *Hel.*

* *Hell* and the *Grave*, shall then bow by yeelding up their dead. But what need I further illustrate this *Truth*, it is generally acknowledged by the most and best *Expositours*, both ancient and moderne. Confessed also by the *Champions* for bowing at the Name *Jesus*, as * Bishop *Andrewes*, and * Mr *Page*, who in his Treatise of *Justification of Bowing*, understands the Text of the generall subjection of all Creatures to *Christ* at the great day of Judgement, and is forward to alledge many *Authors* for it, as *Theophilact*, *Anselme*, *Aquinas*, *Illyricus*, *Hunnius*, and *Hyperius*, *Salmeron*, *Zanchius*, and *Estius*, and tels us that he could cite twice as *many more*, if he pleased. The Major therefore is undeniable.

* Rev. 20. 13.

* Serm. on *Phil.* 2. 9, 10.
* *Page* 48.

For the Minor, I never read any yet in Print to affirme, that we shall all bow at the Name *Jesus* at the *day of Judgement*. Master *Page* indeed coasteth towards it, but speaks not out plainly. For thus he answereth the Argument taken from the day of Judgement: "* Though all shall be subject to Christ then, yet shall not we be "subject before we needs must? and declare our *subjection* by our "*bowing* at the Name of *Jesus*; for *subjection* doth not exclude but "include *bowing*. It shall be true of all *knees* then, but it must be "verified of some *knees* now.

* Iustification of *Bowing*, *Pag.* 95. & *alibi*.

I agree with him in this, that there is a present *equitie* of the "*Text*: I consent to Mr *Calvin*, who saith, that though the *King-* "*dome of Christ* be not prefect till the day of Judgement, yet it is "begun already, and encreaseth daily *. *Christ* hath now all things under his feete, and all *Creatures* are at his *Rule* and *becke*, and must and shall fulfill, not their owne *will*, but the will of Christ, though they shall not be perfectly subdued till the last day. But yet Master *Pages inference* is not to the purpose, for to affirme that because we must be all subject to Christ at the day of Judgement, therefore we must declare our *subjection* by *bowing* at the Name *Jesus*; is all one as to affirme, because *servants* must be subject to their *Masters*, that they must shew their *subjection* by *bowing* at their Masters Name; or because *wives* must be subject to their *husbands*, therefore they must make a *curtsie* at the Name of their *Husbands*. But if Master *Page* will speake to the purpose, he must say thus; Because all *creatures* shall declare their subjection by bowing at the Name *Jesus* at the last day, accordingly we must now witnes our *subjection*. This inference is right, if he can prove his ground; but that lyes upon the proofe: Of necessitie our *present bowing* must be according to the *future*; the *parts* must be according to the *whole*; the *prefect bowing*

* *Regnū Christi crescit in dies, perfectio vero non constabit ante ultimum diem. Calv. in Phil.* 2. 9, 10.

must regulate the *imperfect*; therefore if *bowing* at the Name *Jesus* shall not be performed at that day, it concernes none so to bow now.

Some to whom I have put this *Argument*, and finding it too *hot* for them, stand to it to affirme that *bowing* at the Name *Jesus* shall be fulfilled at the day of *Judgement*, but they cannot prove it otherwise than by seeking shelter at this *Text*. If any such *assertion* shall ever come in *Print*, I am confident that every *judicious Reader* will *smile* at it, if not *grieve* to see the wilfulnes of such men, that rather than they will yeeld to the *truth*, will justifie such dangerous Paradoxes. I will therefore by Gods assistance encounter with it, and I thinke I shall upon better reasons disprove it, than they can ever prove it.

Affirmanti incumbit probatio.

First, There is no *Scripture* for it, and it is in no wise to be imagined, that so many cleere *Scriptures* speaking so fully and plainly of the Judgement-day, and of the *deportment* of those that shall then *appeare*, should say nothing of this ceremony of *bowing* at the name *Jesus*, if it were then to be done.

Secondly, To what end shall the Name *Jesus* be sounded out at *that day*, that all shall *bow* at the sound of it? When he shall then appeare in his most glorious Name of *Power*, and *Glory*; when he shall not come as a *Jesus* to the most that shall then bow, but a *Lord* to all, and so shall all call him. *Mat.* 25. 37. 44.

Thirdly, It is absurd to imagine that the *Holy Ghost* would describe the perfection of *Christs Kingdome*, onely by such a *gesture* as a childe can performe at the mention of his *Father*.

Fourthly, Bishop *Andrewes* the late *Father* of the corporall *bowing* at the Name *Jesus*, will confute it by a saying of his. He is exalted, to whose *Person* knees doe bow; His *Person* is taken out of our sight, all that we can doe, will not reach to *it*, but his *Name* he hath left behinde him to *us*, that we may shew by our reverence and respect to *it*, how much we esteeme *him*. If then we must now bow to the *Name*, because the *Person of Christ* is out of our *sight*; then it followes that when Christ shall manifest his *Person*, there will be no time, or place, for *bowing* at the *Name*. (But by the *Bishops* reason, seeing he acknowledgeth the fulfilling of the Text at the day of Judgement, it will follow that *Christ* shall send out his *Name* at that day, to have it sounded out, that all should bow at it, and not come himselfe in *Person*, or else if then he come in *Person*, he must leave his *Name* behinde him, and so the duty of the

On *Phil.* 2. 9, 10.

Text

Text ſhall not be fulfilled. Againe, It is very abſurd to affirme that our worſhip will reach to the *Name*, but not to the *Perſon* of Chriſt; for ſhall veneration and honour reach to a bare Name as it is ſounded out by the breath of *man*, who is leſſe than *nothing*? *Iſa.* 40. 17. And can no *worſhip* reach to the *Perſon*, who beſides that he is in the glory of the Father in the heavens as *man*, alſo is every where preſent by his *infinite Deitie*, and eſpecially preſent in and among his *Saints* by his *Spirit*?)

Names be ſignes, and a kinde of images of things or Perſons repreſented by them. An Idolater *bowes* to an *image*, which he doth *ſee*, becauſe he deemes that it *repreſents* unto him the *Perſon*, whom he *adores*, which he cannot ſee; whereas if the Perſon were *preſent* before him, he would never bow to the *Image*. The Name *Jeſus* is as it were the *ſigne* or *image* of our Saviour, it would be therefore worſe than *Idolatry* it ſelfe to bow to *Chriſts image* before his *owne face*.

If any ſhall yet inferre, that though all other *Scriptures* ſay nothing for the bowing at the Name *Jeſus* at the Judgement day, yet it is enough that it be ſpecified in one *Text*, as (*viz.*) in this preſent Text of *Phil.* 2. 9, 10. I anſwer, It is utterly againſt *reaſon* to imagine, that if bowing at the Name *Jeſus* were to be done at the *Judgement day*, that the *Holy Ghoſt* would omit to *ſpecifie* it in ſo many cleere places, treating of the Judgement day, and would *ſet* it downe in an obſcure *Text* (that treats not *plainly* of the Judgement day, but as it muſt be *enlightned* by other cleere Scriptures) and that in ſuch words, and phraſes, that are different in ſenſe to all thoſe words and phraſes in other Scriptures, though often therein uſed.

Oh! It *highly concerns* us in *ſeaſon* to provide *Oyle* in our *Lamps*, that we may *meet Chriſt* with comfort at that great day, and not "to be like *children*, (as Biſhop *Babington* well notes) playing with "*letters*, and *ſyllables*, and adoring *Titles* with that *honour*, which is due to the *Perſon*. It is *Sathans Policy* to exerciſe men with *trifles*, that he may ſteale away their *hearts* from that which is *neceſſary*, as wofull *experience* proves too true in ſuch as are *addicted* to this will-worſhip. To this I will ſubjoyne two other Arguments. Biſh. *Babington* in his Works, *Pag.* 246.

Whatſoever *bowing* is required by the *Text*, ſhall not be fully *perfected* till the day of Judgement.

But bowing at the Name *Jeſus* may be fully perfected before,

for many can now make a perfect *low curteſie* at the ſound of that Name, even almoſt to the *ground*.

Ergo. Bowing at the Name Jeſus, is not required by the Text.*

Whatſoever bowing is required in the *Text*, is already begun by every *creature*, as I have proved before.

But corporall bowing at the Name *Jeſus*, is not practiſed in the leaſt *degree* by the moſt of the *creatures*.

Ergo. This bowing is not required in the *Text*.

* The bowing which the Saints ſhall performe at the day of Iudgement, is their perfection, for then the image of God ſhall be perfectly reſtored to them. Hence it will follow, that if bowing at the Name *Ieſus* be that bowing, ſeeing the Saints in this life muſt ſtrive toward perfection, that all their ſtriving muſt be, how to make the faireſt *Curſies* at the Name *Jeſus*.

SECTION IX.

WHatſoever expoſition of a *Text* will inferre an inequalitie of worſhip between the three *Perſons of the Trinitie* is falſe.

But ſo to expound the Text, as before-mentioned, will inferre an inequalitie of worſhip between the *three Perſons of the Trinitie*.

Ergo. It is a falſe Expoſition.

The *Major* is plaine, becauſe the three Perſons being *coequall*, ought to have a *coequall worſhip*, agreeable to *John* 5. 23. *Every one muſt honour the Sonne as they honour the Father*.

The *Minor* is plaine, for they by their expoſition of the ſaid Text of *Phil*. 2. 9, 10. doe inferre a bowing at one of the *Titles* of the *Sonne*, which they doe not practiſe at the *Titles* of any other *Perſon*.

The anſwer given to this reaſon is twofold. First they affirme, that they worſhip all alike in *Spirit* and *Truth*, and that the word καθὼς, tranſlated (*even as*,) in *John* 5. 23. doth intend onely a *trueneſs* of worſhip, not every way an *equall correſpondency*. I reply, that the *Perſons* being *equall*, muſt have an *equall worſhip*; and the word καθὼς, muſt be there taken for the ſelfe-ſame worſhip in likeneſs and kinde, becauſe *praiſe* and *glory* and *honour* is due to *God*, *Rom*. 11. *laſt*. If to God, then to every *Perſon in Trinitie*, becauſe every *Perſon* is *God*. We are to ſerve God with our *bodies*, as well as with our *ſoules*; outward honour is true honour as well as that which is inward. If then all honour both outward and inward be to be done to *God*, not any honour muſt be performed to one *Perſon*, that muſt not be performed to *another*; therefore if we be bound to honour the *Sonne* by bowing at his *Name*, we are alſo bound to honour

honour the *Father* by bowing to *his*, but if we be not bound so to honour the *Father*, neither are we so bound to honour the *Sonne*. For the exposition of the word καθὼς (*even as*) in *John* 5. * *Zanchius* saith thus; *Even as they honour the Father*, that is, (I say) "saith he, with the like selfe-same honour *plainly*, wherewith all "honour the *Father*: and a little before; To *whom*, saith he, an "*equall*, yea every way the *selfe-same honour is due*.

* καθὼς inquam i.e. *pari eodem planè honore, quo & omnes patrem honorant, & paulo ante.* Quibus æqualis imo modis omnibus idem, debetur honor. *Zanchius de tribus Elohim parte priore. l. 4. c. 2. p. 93.*

Secondly, They answer, that they doe not put a difference between the *Three Persons*, for by bowing at the Name *Jesus*, they worship all the three Persons in one, because they cannot be *divided*. I reply: Though they cannot be *divided*, yet they may be *distinguished*, and that in their *Worship* too; else that place of *John* were to no *purpose*. Saint *Steven* calls upon *Christ* personally, and distinctly; *Act.* 7. 59. So doth St *Paul* upon the *Father*, *Ephes.* 3. 14. And the distinct *Names* of each *Person*, doe not personally denote the other *Persons*; as when I say, *I beleeve in God the Father*, I doe not in that Article say, *I beleeve in God the Sonne*. If then these men say, that they honour every Person *alike* personally at the Name *Jesus*, which they must say, if they say any thing, they confound the *Persons*: For the *Person* of the *Father* is not in the *Person* of the *Sonne*, nor the *Person* of the *Sonne* in the *Person* of the *Father*, &c. but the *Persons* are distinguished: *Every Person* is in one *Divine Essence*, and the whole *Essence* in *every Person*: Therefore the Name *Jesus* being a proper *Name* to the *Second Person*, and not the *Name* of the first, or *Third Person*, cannot denominate, but onely the *Second Person*. And it is plaine, that the *Name above every Name* in the *Text*, is onely proper to the *Second Person*, because the *Second Person* onely was humbled, therefore the *Second Person* onely received this *Name*. From whence I argue, looke as the *Sonne* is personally honoured, so must the *Father* be.

But the *Sonne* is Personally honoured by bowing at his *Name*. *Ergo*. *So* must the *Father* be. Or the *Father* is not Personally honoured by bowing at his *Name*. Therefore the Sonne must not be *so* honoured.

I grant that the honour of the *Sonne*, is essentially the honour of all the *three Persons*, because *every Person* is the selfe-same *God*; according to *Joh.* 5. 24. But here the Question is of the *Persons*, not of the *Essence*: But let us reason from the *Essence* it makes against them.

They that honour the *Sonne*, as they honour the *Father*, must so

so honour the *Sonne* in the *Father*, as they honour the *Father* in the *Sonne*.

But when they honour the *Son* in the *Father*, they doe not bow at the *Name* of the *Father*. Therefore when they honour the *Father* in the *Sonne*, they must not bow at the *Name* of the *Sonne*; for if they doe, how doe they honour the *Sonne*, as they honour the *Father*.

SECTION X.

GOD will not require that *dutie* of any of his *creatures*, to whom he hath not *created* Power of performance: I say *created*, to prevent an Objection.

But if corporall bowing at the Name *Jesus*, be injoyned of God to *all the creatures*, he should require that of the *most of his creatures*, to whom he hath not created *power* of performance.

Therefore it is none of Gods injunctions.

The first part of the Argument cannot be denied without blasphemy, by imputing crueltie to *Almightie God*.

The second part is also very *plaine*. For what *power* have meere sensitive and insensitive creatures, to bow at the Name *Jesus*, as sheepe, and oxen, stones, and minerals, trees, and plants; which neither have *knees* to bow, *eares* to heare, *hearts* to understand when *Jesus* is named. What, shall not these be subject to *Christ*, till *Jesus* be named? or shall it be greater then, than at another *time*? how sensles will this be? The true bowing, which is the bowing of *subjection*, as I have shewed, is already performed in some *degree*, by all the creatures together at *once*. But bowing at the Name *Jesus*, cannot be done by all at *once*; suppose we understand it onely of *rationall creatures*; For how can the *Angels*, and glorified *Saints*, understand when *Jesus* is named on *Earth*? How can we on *Earth* heare, when *Jesus* is named in *Heaven*? How can those under the *Earth* know, when *Jesus* is named in *Heaven* or *Earth*? How can those in *Heaven* and *Earth* know, when *Jesus* is named in *Hell*; or could it be known, were it fit then to *bow*? Yea, how can we heare, when *Jesus* is named in another *Congregation*? But grant it be referred to one particular *place*, how can it be *done*? How shall things in *Heaven* bow at the Name *Jesus*, when they have the *Person of Christ*

Chriſt with them, which by Biſhop *Andrewes aſſertion*, before ſpecified, would be unſeaſonable to be then *performed*.

How ſhall *deafe men* bow at the Name *Jeſus*, who cannot heare it pronounced? What, ſhall not *they* fulfill the Text as well as *others*? Seeing no *creature* is excepted. Is not Chriſt *Lord* of them as well as of others? How ſhall *young Infants* bow at the Name *Jeſus*, to whom *Gods Kingdome* belongs as to *others*?

How ſhall things in *hell* bow at the Name *Jeſus*? To ſpeake firſt of *Devils*, which come into our *Congregations*, how if they had *knees*, ſhall they bow at the Name *Jeſus*? Theſe Devils *tremble*, ſay ſome, becauſe of *Jeſus*, but trembling is not *bowing*. 2. Shall they tremble more at the Name *Jeſus*, than *Chriſt*, or *Jehovah*? It were ſenſles to imagine it. How ſhall the *damned Soules* in *Hell* bow at the Name *Jeſus*? After what manner ſhall *Jeſus* be named in *hell*? There is no *Church* there, no *divine ſervice* there, which is the place and ſeaſon, theſe men ſay, of this *bowing*. There is nothing in *hell*, but *blaſpheming*, what ſhall they *blaſpheme*, and then *bow*, if they had bodies? moſt ridiculous; What ſhall they not fulfill the *Text* in *hell*, and be under *Chriſts power*, untill *Jeſus* be named? then they might eaſe their torment by forbearing the mention of that *Name*; Seeing in hell they can doe nothing but blaſpheme, how ſhall they Bow?

The Bowers at the Name *Jeſus* doe maintaine, that when men ſweare by *Jeſus*, it is no time and place for bowing; yet the worſt manner of naming *Jeſus* on *earth*, is better than the beſt in *hell*; therefore there is no time and place for it in hell; yet muſt things in hell fulfill the Text; therefore it cannot be the meaning of the Text, to bow at the Name *Jeſus*. *Page* Iuſtification of bowing

SECTION XI.

THe aforeſaid expoſition of the ſaid Text, will make us ſerve *God* in *bondage*. Therefore it is an untrue and falſe Expoſition.

The Conſequent is plaine, for *Chriſt* hath brought us to *libertie*, and made us free, *Gal.* 5. 1. in which *freedome we are commanded to ſtand faſt*.

That it will bring us againe into bondage it is plaine, for it will tye the *ſervice of God* to every mans *will*, be they never ſo vile, for

whensoever *Jesus* is named by whomsoever, if this exposition be true, we must bow; yea therefore it will bring *guilt of sin* upon the *soules* of every one, that shall at any time heare this Name *Jesus* named, and not bow. By this meanes *Christ* shall bring us into greater *bondage*, than the *bondage* of the *Ceremoniall Law*, from which he delivered his *Church*. To this I will subjoyne another Argument. It will bring the *Spirt of God* into bondage. Therefore it is a wicked opinion. I prove it from *John* 3. 8. *The winde bloweth where it listeth*, i. e. The *Spirit of God* worketh when and where he pleaseth, and not at our *pleasure*. All the holy actions of a *Christian* are wrought by the *Holy Ghost*, therefore by this exposition, the worke of the *Holy Ghost* will be enthralled to the will of every *man*, yea of *vile* men also.

The answer which they give to this, hath no weight in it; they make use here of this Rule; *Præcepta affirmativa, &c.* Affirmative Precepts doe *alwayes* binde, but not to *all times*. Therefore say they, we are not bound to doe it, but when the *Church* orders it, *viz.* In time of *Divine Service and Sermons*. I reply, this rule holds in those Precepts, the time of performance whereof is not *determined* in the *Word*, but it cannot hold in this place; For as these men expound the *Text*, the time is appointed when this bowing shall be performed, *viz.* *At the mention of the Name Jesus*. Therefore it is a sinne at any time to name it, or heare it named, and not to bow. Gods *unlimited Commands* cannot be limited, therefore the *Church* limiting it to a *time*, could not ground it on *Gods Command*. The Name *Jesus* is the same Name at one *time*, or *place*, as at another. It cannot be proved in the whole booke of God, but when God determined a *time* of doing any thing, but that it bound *ordinarily* at that time. When a *Master* shall say to his *servant*, At my *calls* you shall answer, and give *attendance*. When his *Master* shall call, and he give no attendance, is not he *disobedient*? Would it be a good *excuse* for him to tell his Master, That he is not bound to waite upon him, but onely at the *Table*? So if *God* shall say; *At the sound of the Name Jesus you shall bow*; when they heare it often mentioned, and will not bow, doe they not breake Gods command? Will it be a tolerable excuse to plead, that they are not bound to doe it, but onely at *Church*.

When *Nebuchadnezzar* made a Decree, *Dan.* 3. that *at the sound of the Cornet, Sackbutt, &c. all should fall downe and worship*, did not he intend, that this command should binde at all *times*, when these

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Inſtruments ſhould be *ſounded out*? And did not the *people* of the Land judge *Shadrach*, *Meſhach*, and *Abednego*, to be tranſgreſſours of the Kings Commandement, when having heard the ſound they did not bow: So if God ſhould ſay, At the ſound of the Name *Jeſus*, you ſhall all bow. It is a manifeſt breach of the Commandement, when at any time it is heard, and no bowing performed. Therefore when Gods commandement is plaine, and unlimited, and they ſay, the Church muſt limit it, they give the *Church* authoritie over *Gods Word*. They cannot deny but they muſt be alwayes *internally reverent* at the Name *Jeſus*, according to the *third Commandement*, which injoynes *inward reverence* at all times, when we mention any of Gods *Titles*, or elſe Gods Name ſhall be taken in vaine. If then expreſſion of outward reverence at the Name *Jeſus*, be alſo Gods command, it muſt be performed at all times when it is mentioned, or elſe the Name *Jeſus* will be profaned, unleſſe they will have the Precepts of the *Goſpell* leſſe obligatory and binding, than the Precepts of the *Law*. They may therefore with as good reaſon affirme, that we are not bound to be *internally reverent* at all times, when we mention the Name *Jeſus*, or any other divine Titles, but onely in the *Church*, as not to expreſſe outward reverence at all times when the ſame Name is mentioned, but onely *there*.

Secondly, I reply. If we are not bound to performe the dutie of the *Text*, but by direction and command from the *Church*. By what authoritie ſhall the *damned in hell* doe it, who muſt yet fulfill the *Text* as well as *we*? there is no *Church-government* in *hell*, or will they have them doe it by direction from the *Canon*; into what unſpeakeable ſnares doe theſe men run into by this opinion?*

Againe, they make the *Church* a perpetuall Perſon, and the dutie never to be ended by this their expoſition; For theſe two clauſes, of *bowing the knee*, and *confeſſion with the tongue, that Jeſus Chriſt is the Lord*, are coupled together by a *conjunction copulative*, as duties to be done together, both muſt be done *in the Name of Jeſus*; Therefore as they underſtand (at the Name *Jeſus*) and underſtanding bowing the knee *plainly*, and *properly*, they muſt of neceſſitie underſtand *confeſſion with the tongue, that Jeſus Chriſt is Lord* plainly alſo, and literally. See then what worke they will make of it.

The Naming of *Jeſus*, will call for a bowing of the knee at the ſound of it, & alſo at that time a vocall confeſſion with the tongue, that *Jeſus* is the *Lord*. In which confeſſion, *Jeſus* being againe named,

* Surely Devils and reprobates will be beholding to theſe men, if they can make their opinion good, for unleſſe they ſhould fulfill the *Text* they ſhould not be damned, and they have no canon to make them to doe it, and they are very fooles if they will make a Canon to damne themſelves.

med, will call for a new bowing & confession, and so it will come over and over againe, never to be ended: this snare they cannot possibly avoyd by their so expounding the *Text*.

SECTION XII.

WHatsoever Exposition of a *Text* shall diminish, weaken, and Eclipse the *Glory* and *Majesty* of *Christs Kingdome* is false, blasphemous, and abominable.

But the aforesaid Exposition doth so. I will prove that it doth in sundry respects.

First, When we understand *Name above every Name*, for the Power and Dominion of Christ over all creatures, and things; by this Exposition the high Dignitie of Christ, specified in these words; *God highly exalted him*; is amplified, and enlarged; and thus it answers other Scriptures, as *Ephes.* 1. 20, 21, where in the twentie verse, the high honour of Christ is set downe in these words; *He raised him from the dead, and set him at his right hand in heavenly places*; which words answers to these words in *Phil.* 2. 9. *God highly exalted him*. Then it follows, vers. 21. *Far above all principalities and powers, and every name that is named*; which is a farther amplification of Christs Honour: and fitly answers this phrase in *Eph.* 1. 21. *God gave him a Name above every Name*.

Againe, This answers patly to *Daniels* advancement, who was a type of Christ, *Dan.* 2. 48. Where it is said, that *the King made Daniel a great Man, and gave him great gifts*; which is as much as if he had said according to the words of *Phil.* 2. 9. *He highly exalted him*. Then it follows, that *he made him Ruler over the whole Province of Babylon, and chiefe of the Governours of all the wise men in Babylon*; which is an amplification of *Daniels* honour, and it is as much, as if it had been said, *he gave him a Name* above all the *Names* of the wise men in *Babylon*.

On the other side: By understanding *Name above every Name*, for the title *Jesus*, the honour of Christ is rather diminished; for they give him in effect no Dominion and Power at all; for his proper Name *Iesus*, which others had as well as he, doth not properly denote Power and Authoritie; but his Power consists in his command and dominion over all, as he is King of Kings, and Lord of Lords, *Rev.* 19. 16.

Secondly,

Secondly, The *Text* according to the true meaning thereof, makes Christ *Lord* of every *creature*, from whose government and dominion, none can be exempted. The other Exposition robs Christ of the honour and dutie of the most of *his creatures*, which cannot possibly performe their dutie to Christ, as they understand it; as I have proved; so that it makes Christ *Lord* but of a few of the Creatures, who is Lord of all.

Thirdly, The *Text* truly understood gives to *Christ* the *honour* of every *knee*. Christ will have all the abilities of every part and parcell of every creature to bow to him: every knee of every faculty of the soule, and part of the body must bow: he will be honoured with all our strength. Now whereas Christ will have all *knees*, they give him onely by this exposition, the *knee* of the body properly so called, or a low *curtesie*, and no more.*

Fourthly, The *Text* in the true meaning thereof injoynes *the bowing* therein at all times and places: every creature will they nill they are subject to Christ, and we are bound to bow continually all our *strength*, all our gifts and endowments, all our naturall and spirituall abilities, as faithfull servants to the will, dominion, and pleasure of Christ our higheſt Lord. The other exposition tyes this dutie not to every place, but to one place, *viz.* *The Temple*; and not at all times, but onely one day in a weeke ordinarily, *The Lords day*, and not at all times in the said day, but onely then when *Iesus* is named, which amounts in all but to a *few minutes* in a weeke; So that they will make Christ Lord but for a few minutes in one day of a weeke: It is a poore honour that they will allow to Christ from this *Text*, and indeed, it is all that the most of them can afford him, or are willing to give him, allow him two or three curtesies once in a weeke, and all their time else dishonour him by their scandalous lives.

Fifthly, Whereas Christ is *Lord* and *King*, especially of his Church, which amongst men are onely his true and faithfull *subjects*, for whose sake he will bring downe all adversary Power; this their exposition robs Christ of his *true Subjects*, and thrusteth upon him, for the most part, the *members of Antichrist*. For the most *famous Divines* of all times, and of all *Churches*, are against the said exposition. The *best Churches* and *Christians*, because they understand Gods Word, practise it not, and who doe practise it as a dutie of the *Text*, (a few simply mislead onely excepted) but a sort of ignorant, superstitious, lewd scandalous persons, or meere men-

* A mightie purchase indeed Christ shall have obtained by this exposition, after his extream humiliation and suffering, to have nothing but a *ceremony* done him at the mention of his Name, as these men call it, & distinguish it from a *substantiall* and *necessary duty*. *Page* Iustification of bowing. *pag.* 6. 7. If it be a ceremony to us, it is also a ceremony to all the creatures: no marvaile then if these men affect ceremonies so much, seeing they by their doctrine doe make every creature, yea all Angels and glorified Saints, to be altogether in practising a *Ceremony*.

men-pleasers, and servers of the times; which are *enemies* to *Christ*, yet this opinion forceth these on *Christ*, to be his *true subjects*, and thrusteth going *his owne people*, purchased with his *blood*; and what an unspeakeable *indignitie* is this to *Christ*?*

*If a ceremony be the sole honour due to Christ by this Text, & done him onely generally by such as these, surely then God hath highly advanced his Sonne to a very great purpose.

Sixthly and lastly, The opinion of these men deprives Christ of his honour and glory at the *great day of Judgement*. For. 1. It puts no difference between his kingdome now *begun*, and his kingdome *made perfect*; for by their exposition of the *Text*, they cannot avoyd it, but that they must make the bowing at the Name *Iesus*, to be the true bowing at the great day of Judgement, as I shewed before.

And 2. What an abasement will this be of Christs honour at that great day: For whereas he shall then appeare in his great and glorious Name of *Power* and *Glory*, accompanied with his *Mightie Angels in flaming fire*, who shall then yeeld unto him their *fullest service* and *subjection*, which is the *bowing*, that they shall *willingly* performe unto him at that day; To the end that he may make all his *enemies* to tremble, that *they shall licke the dust, and become his foot-stoole*, give them a full and finall overthrow; thrust them into the *bottomles pit*, which is the bowing in the *Text*, which they shall performe to Christ *against their wills*; and that he may *wholly* free his Saints from the corruption of their natures, and renue them *perfectly*, according to his *image*, and reward them with *everlasting blisse and happines*, which is the bowing that they shall *willingly* yeeld unto him; and that he may renue the *creature*, which now groanes, and travaileth in paine by reason of *mans sin*. This their exposition makes it to be nothing else but a* Ceremony, a corporall bowing at the title *Jesus*, which will be a poore honour to Christ, a poore affrightment to his *enemies*, a poore advancement to his *Friends*. It will make this *glorious day of the Lord*, to have no *glory* in it; yea, it will make Christs kingdome in the height and perfection of it, to be but a ridiculous mock-kingdome; such a kingdome in effect as his enemies ascribed to him, *Mat.* 27. 29. *Who platted a crowne of thornes, and put it on his head, and bowed the knee before him, and mocked him.* Yea these in some sort deale *worse* with him than *they*, for they dealt thus with him in his *extreame humiliation*; but these doe it in the greatest *height* and *perfection* of his Kingdome. This opinion therefore darkneth, diminisheth, yea overthroweth the *kingdome of Christ*, therefore it is a *blasphemous* opinion, not to be endured.

2 Thes. 1, 7.

Rom. 8. 22.

* Seeing these men hold it not necessary to obey the Text, but by direction of a Canon. I wonder what they will doe for a Canon to command the Ceremony at the day of Judgement.

SECTION

Section XIII.

THe bowing at the Name *Ieſus*, is neither typified nor propheſied of in the *old Teſtament*, therefore it is no way probable, that it is a due honour to Chriſt in the *new Teſtament*.

The Conſequent is proved by theſe places, *Act.* 10. 43. *Act.* 3. 24. What is there any thing materiall concerning Chriſt, but it was fore-ſhewed?

Yea, the Law hath *jots* and *Titles* concerning Chriſt; ſmall matters of him were foretold; as his *flying into Egypt*; his *bringing up at Nazareth*; his birth at the *Towne of Bethlehem*; the Souldiers caſting *Lots for his Garments*; the *not breaking of his bones*. But this honour in the *Text*, is the honour of *Chriſts kingdome*, which indeed is foretold according to the true meaning of the *Text*, as *Pſal.* 2. 8, 9, 10, 11, 12. *Iſ.* 45. 23. But whereas all other honours concerning Chriſt, both externall and internall, are foretold, corporall bowing at his Name is not foretold: and ſeeing jots and titles concerning Chriſt are foreſhewed, and bowing at the Name *Jeſus* (if it were the Evangelicall honour of Chriſt) not foretold, it would lay an *high imputation* on the *Majeſtie* of God, and impute that crime to *Gods charge*, that our Saviour juſtly laid to the charge of the *Phariſees*, *Mat.* 23. 23. *Who tithed Mint and Cummin, and neglected the weightier matters of the Law.*

Mat. 5. 18. Hoſ. 11. 1. Mat. 2. 23. Mich. 5. 2. Pſal. 22. 18. Num. 9. 12.

Section XIV.

THere is no *example* for bowing at the Name *Ieſus* in the whole *New Teſtament*, therefore it is not probable, that it is a commanded dutie. The conſequent is plaine; for what *neceſſary dutie* is there, but there is ſufficient *light in Scripture*, that it was practiſed. We reade of the often meeting of the Church together in the New Teſtament, of their Propheſyings & Prayers, with the ſeverall geſtures of them; but there is not the leaſt intimation in the Scripture, that ever bowing at the Name Jeſus was practiſed. As there muſt be *offences* for the hardening of the wicked, ſo God will have *Examples* for the benefiting of his people, and for the leaving the wicked without excuſe. The Apoſtle ſaith 1 *Cor.* 6. 2. *That the*

Mat. 18. 7.

Saints

Saints shall judge the world, that is one way of their judging of them by their *vertuous examples*. God was ever mindfull, that there should be examples, *Iohn* 13. 15. *Phil.* 2. 5. 1 *Thes.* 1. 7. 2 *Thes.* 3. 9. 1 *Tim.* 4. 12. The *Apostle* having spoken *Heb.* 11. of the faith of *Gods Worthies*, and of the singular fruits thereof, concludes *Heb.* 12. 1. Seeing there is such a *cloud of witnesses, let us run with patience the race that is set before us*. There are a cloud of witnesses for other duties, not one witnes for this bowing; What, will God have us *run* in other duties, and *stand still* in this, it is impossible, if it were of his appointment? Seeing then there is neither example, nor shew of example in the whole Booke of God, for bowing at the Name *Iesus*, it is a strong convincing Argument, that it is none of Gods appointment.

SECTION XV.

THis opinion and practise was not knowne in the purest of ancient times, yea it was not knowne within seven hundred yeares after Christ. I might goe yet a great way further, as some doe. It is the usuall wont of these men, to boast, that generally all the *Fathers* are on their side, whereby they deceive poore simple soules. But they must not thinke to carry it away with big words of *ostentation*, but they must prove what they say, and not bring halting proofes, but full to the purpose. Generally, saith *Zanchy*, the *Fathers* doe understand the *Name above every Name*, either of the Name of *God*, or the Name of the *onely begotten* Sonne *of God*, and some of Christs Glory; how then could they expound the Text, as these men do: If three or foure Fathers may be brought to make the Name *Iesus* the Principall Name; which are either not the most ancient, or most orthodox; they are nothing to the generall streame of the other, more ancient, or more orthodoxe, that doe not make the Name *Iesus* the principall Name: Yet these three or foure as Master *Page* confesseth, doe not say that *adoration* must be done at the sound of the Name *Jesus*; yea he affirmes, that there is no full authoritie for bowing at the Name *Iesus* from the *Fathers*. Some Divines doe conjecture, that this custome was brought up first to testifie *Christs* divinitie against *Arrius*, but they neither prove it, neither can they; and if it were so, it overthrowes these mens

On *Phil.* 2. 9, 10.

grounding.

grounding it upon the *Text*. The beſt inſtance, which theſe Bowers bring from the Fathers, is that of S. *Hierome*, whom yet they doe pittifully wreſt. This Father commenting on *Iſa.* 45. 23. ſheweth that this Text is now fulfilled in Chriſt. For, ſaith he, *Moris eſt Eccleſiaſtici Chriſto genu flectere*, It is an Eccleſiaſticall cuſtome to kneele, or bow the knee to Chriſt. But *Hierome* ſpeakes of *Chriſt*, not *Jeſus*. He doth not ſay, that this kneeling or bowing ſhould be done at the name *Jeſus*. It is alſo the manner of Chriſtians to bow to God, doe they therefore bow at the Name God. And indeed what *Hierome* ſaith is now verified by every true *Chriſtian*, who humbly pray to God *in the name of Chriſt*, and is not this to bow to Chriſt? Now that *Hierome* conſents not unto them it is plaine; for when he entreats on *Phil.* 2. 9, 10. the place in controverſie, he ſaith there no more but this, according to the judgement of other Authors, that *all Creatures ſhould adore Chriſt*: An evident Argument that *Hierome* was not of theſe mens opinion.

The truth is, the Fathers are wreſted, not one is for them. If any one in anſwer to this Argument will produce Fathers, I pray them to produce them to ſay, not onely that the Name *Jeſus*, is the *Name above every Name*, but alſo to ſay, that by bowing in the Name of *Jeſus*, is meant bowing at the mention of the Name *Jeſus*; If they bring none to ſpeake thus full, let them ſpare their labour, for otherwiſe their *Teſtimonies* will halt, and not be worth a ruſh.

SECTION XVI.

THe *Viſitors* at their Viſitations in the late crazy dayes, though then they grounded the bowing at the Name *Jeſus*, not onely upon the Canon, but alſo upon the Text of Scripture; yet did at that time give leave to ſome Miniſters, that ſcrupled the ſole bowing at the Name *Jeſus*, (though it was very unwillingly granted) to bow at other *Divine Names*, ſo they would bow at *that*, and not onely ſo, but at that time they uſed veneration, and ſuffered it to be done at *humane Names*. For at the *Metropoliticall Viſitation at the Cliffe by Lewes in Suſſex*, in the beginning of *July* 1635. The *Viſitor* entring into ſpeech of the *Lord Archbiſhop of Canterbury*, as ſoone as ever he named *William*, he put off his hatt, and the greater part of the *Miniſters* then preſent made low obeyſance: This

is true, and thereof there be many witnesses. I contend now, that this *toleration*, and this *practise*, doth contradict this opinion of bowing at the Name *Iesus*. As for the second instance, if any now shall distinguish betweene *divine* and *civill* worship, and affirme that this was but *civill worship*. 1. I reply, I could question the distinction *, but though I should grant that this distinction may be admitted else-where, yet cannot it be admitted here; for if the Name *Iesus*, be the *Name above every Name* in the Text, it must have proper relation to *Names* and *Titles*; then if the honour of the *knee* be the advancement of the Name *Jesus* above other Names, no honour of the *knee* whatsoever, may be performed to any other name; for then how shall the advancement of the Name *Iesus* above other Names appeare. Againe, Though it should be granted that the civill worship of the knee may be given to the *Names of men*, which yet is not to be granted upon these mens grounds, yet no *divine worship of the knee*, upon the said grounds can be given to any name whatsoever. Therefore no *Names of God*, besides the Name *Iesus*, can be adored with the worship of the *knee*. For whatsoever is *divine*, is onely capable of *divine worship*. Then, if any other *Divine Names* may be indifferently bowed unto, they giving the *preheminence* above them all to the Name *Iesus*, it is a plaine contradiction, for then they make them as high, and as honourable, as the Name *Iesus*. But if other Names of God besides the Name *Iesus*, shall not be bowed to; as these superstitious Jesu-worshippers never doe, by their bowing at or to the Names of men, it cannot be avoyded but they give the preheminence to the Names of *men* above the Names of *God*, which shall have some honour done them, all the honour that they are capable of, but the Names of God shall have none at at; for bowing the knee in the *Text*, doth denote preheminence. To conclude, if all *Divine Names* may have *divine honour* done to them, when they are named, and *humane Names* have *civill honour* done to them, call it what you will; *Jam summus ergo Pares*, what prerogative or super-eminency of honour shall the Name *Jesus* have above other Names. Then the *Text* of *Phil.* 2. 9, 10, as these men understand it, shall stand but for a *cypher*; For if all *Titles* both *divine* and *humane*, be of themselves capable of the honour of the *knee*, then was the Name *Jesus* capable of this honour, if it had never been *advanced*. To what purpose then did God so highly *advance* it to receive this honour.

If any shall yet object, that though God have advanced the name

* See Master *Gurnay* Vindication of the second Commandement, from *Pag.* 54. to 107.

Ieſus above every Name, that every knee ſhould bow to it, yet other *Names* may be bowed unto, becauſe the bowing of the *knee*, which is due to *God*, who is *Lord* of all, and ſo to every *Perſon* of the *Trinitie*, is alſo allowed to be done to *men*. I anſwer. 1. No Text puts difference between the *Perſons of the Trinity*, but they ſay that the Text of *Phil.* 2. 9. puts difference between *Names*, in preferring the Name *Jeſus* above other *Divine Names*. Therefore upon their grounds, *Divine Names* muſt not be honoured alike, (though the *Perſons of the Trinitie* muſt) becauſe, ſay they, the Name *Ieſus* is above them all. 2. God hath commanded the *bowing of the knee* to be done to *men*, and there be examples for it in Scripture. But he hath no where commanded bowing of the knee to be done to Names, either divine or humane; neither be there any examples in Scripture, that either the one or the other was ever practiſed: Therefore if it be true, as theſe men ſay, that bowing at the Name *Ieſus* is Gods command to be done to it upon ſo *ſpeciall* a reaſon, that it is the *Name above every Name*, there being no command, or example of bowing at any other *Name* beſides, nothing can be more *certaine*, but that the Name *Ieſus* is ſelected and culled out among all other *Names*, to have the honour of the knee *peculiarly* to be done to it. Therefore to give this bowing to *Divine Names* is evill, but intolerable preſumption to give it to the *Names of men*; for this cannot be done without horrible *profanation* of the Name *Ieſus*. This will neceſſarily follow, if bowing at the Name *Jeſus* be grounded upon the ſaid Text.

Gen. 41. 43.
Gen. 33. 3.
2 Sam. 18. 28.
1 King. 1. 16.

Section XVII.

THis expoſition of the ſaid Text, will bring a ſcandall upon the *Church of England*; for though an injunction paſſed in the dayes of Queene *Elizabeth*, to authorize this Ceremony, and a Canon was made for it in the beginning of King *James* his Reigne, (though the words of the Canon are not plaine for it) yet was the *execution* of it generally neglected. No man was urged, or compelled to it. The *learned Worthies* of our Church were ſuffered to confute this expoſition of the Text as a Popiſh errour, as Biſhop *Alley*, Biſhop *Babington*, Doctor *Airy*, Doctor *Whitakers*, Doctor *Fulke*, Doctor *Willet*, with ſundry others. Yea, thoſe Miniſters that were

suspended for Ceremonies, were never called into question for this. Yea Master *Hooker*, pleading for our Ceremonies, calleth bowing at the Name *Iesus*, an innocent harmlesse *Ceremony*, which none, saith he, is constrained to use: It appeares that by his judgement none ought to be compelled to it. But the *Governours of the Church* have constrained *Ministers* all along for the most part to use the rest of the Ceremonies; but the other was generally neglected, and not urged, till the dayes of this late *Archbishop*. Therefore if this be a dutie of the Text, it will accuse the *Church of England* of grosse hypocrisie, in urging *meere Ceremonies*, and neglecting to urge a *necessary dutie*: It would be a preferring of her own traditions above Gods Commandements: It would make then, that the Church failed in sinceritie, till this late Archbishop came.

* *Eccl. Polit. li. 5. sect. 30.*

SECTION XVIII.

LAst of all, I may bring this as a reason against them; the most of them, and some also of the chiefest of them, that ground it on the Text, yet hold their opinion very *uncertainly*: they passe to and fro betwixt the *Text* and the *Canon*: When they thinke that the Authoritie of the *Canon* is not altogether sufficient to make the people to practise it, they flee to the *Text*, and when they are afraid that the *Text* will not beare it, they flee to the *Canon*. And if this be not halting between *two opinions*, for my part, I know not what is. I will instance but in *one*; Master *Page* in *his Treatise of justification of bowing at the Name Jesus*, doth confesse, that when he first went about that *Treatise*, he did not thinke that it could be so *directly* proved from the *Text*; a plaine *evidence* that he went about it *doubtfully*; for he was to encounter with an *Antagonist*, that held it no dutie of the *Text*; and would he goe about to contradict him, when himselfe was fearfull that the *Text* would not beare it; but he affirmes that when he had read Bishop *Andrewes* on *Phil.* 2. he could not but condescend to his * *opinion*; yea though he brings many Arguments, such as they are, to prove it a *dutie*, yet thus he closeth with his *Antagonist*; Though I am not so *peremptory*, saith he, that it is a dutie of the *Text*, as you are it is not; Nevertheless, if the *Text* faile me, I will ground it upon the *Authoritie of the Church*. Yea throughout the whole Treatise, he is content with any testi-

* *Page* justification of bowing, *P.* 4.

mony

mony or proofe from any Authour, that may give the leaſt ſignification that it is but a thing indifferent, yea which is to be noted, that thoſe *Authors*, that are evidently againſt him, and vnderſtand *bowing the knee* in the *Text*, of *ſubjection*; becauſe they ſay that this *ſubjection* is ſignified by *bowing the knee*, he takes to be for him; he may as well affirme, that becauſe *Kings* and *Rulers* are commanded to be ſubject to Chriſt, *Pſal.* 2. 12. which *ſubjection* is ſignified by the word *Kiſſe*; therefore they are bidden in an expreſſe and literall way, directly and plainly to kiſſe Chriſt. A ſtrange thing, that a man ſhould write ſo *largely* as he doth, and yet not be ſure of his owne grounds; what is this but to enſnare the Conſciences of his Readers, to make them practiſe a duty, yet they ſhall not know upon what *ground* they practiſe it; they ſhall not know whether they obey *Gods Commandement*, or *Mans* onely. To ſtate and preach this opinion ſo uncertainly, as many *Miniſters* have done, what is this but to bring upon the *conſciences* of their people a *neceſſitie* of ſinning, and ſo great *perill* of damnation; for *whatſoever is not of faith is ſin*, *Rom.* 14. 23. I ſay to all theſe *men*, as *Eliah* ſaid to the *Worſhippers of Baal*, 1 Kings 18. 21. *Why doe yee halt between two opinions? If God be God, follow him, but if Baal be he follow him*: So I ſay, If you will *ground* this bowing upon the *Text*, follow that, or if upon the *Canon*, follow * that; you cannot ground it upon *both*, and yet make it a *thing indifferent*; for if you ground it on the *Text*, you muſt make it *neceſſary*, and alwayes, and at all times, and places, *continually* to binde.

* Though they have no faſt footing upon either.

PART II.

Wherein are Anſwers to Reaſons pretended for bowing at the Name Jeſus, *from* Phil. 2. 9, 10.

SECTION I.

OF all the Reaſons that I have hitherto met with, I profeſſe, I have not found any one that is *truly* grounded upon the *Text*, or any other *correſpondent Scriptures*, but meerely upon the *fantaſie* of the braine. Onely there is a *ſhew* of a proofe by reaſon that *In the Name*, is tranſlated *at the Name*, which they preſſe upon their

People in this wise; The *Text*, say they, is as *cleere as the Sunne* for this practise, doth it not say *expressely*, At the Name of *Jesus* every *knee* shall bow? Can there be any thing more plaine? * I have already answered this, therefore I will be silent now; onely here I seriously admonish these men, to *unteach* such vaine doctrines. I answer them, there is nothing more obscure and sensles, than such an Interpretation; making *In the name of Jesus*, to be meant at the mention of the Name *Jesus*; for I have proved before, no Scripture can warrant this Exposition. But if they will needs have it so meant *here*, I will produce a *Text* that may make as much for *adoration* at *Gods Name*, as this *Text* for the Name *Jesus*, *Psal.* 63. 4. *Thee will I blesse while I live, I will lift up my hands in thy Name*: What Name this is, the first Verse shews, it is *Gods Name*; If then *In the name of Jesus* be meant *at the naming of Jesus*, what reason can be given why *In the name of God*, may not as well be meant *At the naming of God*. If then by this exposition we be bound in *the one place*, to bow the knee at the naming of *Iesus*, we are as well bound by the *other place*, to lift up our hands at the naming of *God*. But if it be not meet so to understand the *Psalmist* in the one place, it is not meet so to understand the *Apostle* in the other place.

For the *translation*, though I doe not question it, yet in my poore judgement, if it had been translated *In the Name*, as it is in the *Originall*, the same *phrase* being never translated *at the Name* in any other place of *Scripture*, but in this place onely, (though in as hard places as this) it would have *prevented* that great offence which ignorant men have taken by it for the practise of this will-worship, and much *restrained* superstitious Teachers from pressing it upon the *consciences* of their people, by reason of this *translation*. But certainly such *Teachers* have much to answer for, for teaching such *doctrine*, when they cannot but know, that no Scripture will beare them out in such an Exposition.

* There is a great difference between these 2 phrases, *In the name of Iesus*, which is the Power of *Jesus*, and *at the Name*, or appellation *Iesus*, as there is between these two, *In the Name of the King*, that is, the Kings authoritie, and at the Name *King*.

SECTION II.

Another Reason is this.

THe Name *Jesus*, say they, was the most despised and contemptible Name. Therefore God will have it honoured, when it is mentioned, above other Names. I answer; Jesus Christ the great *Rabbi* and *Doctor* of his Church, hath no where taught them to reason

Zanchius on *Phil.* 2. 9. *Page* Iustification of bowing, *pag.* 42.

reaſon ſo: The *Text* cannot with any ſenſe beare this *Reaſon*; for as I have ſhewed before, the Apoſtle argues from the *humiliation* of Chriſts Perſon to the *advancement* of his Perſon; not from a *Name* to a *Name*. The Apoſtle doth not ſay, that the *Name Jeſus* was humbled, therefore he doth not meane that the ſaid *Name* was exalted. Therefore, becauſe it hath no *light* from *Gods Word*, this anſwer might be ſufficient: but becauſe it is a reaſon much relyed upon, and *ignorant men* that know little elſe, have learned it *exactly* from their Teachers, I will encounter with it, and make it manifeſt, that there is no ſtrength or ſoundneſſe in the ſaid reaſon.

First then I deny the Antecedent; The Name *Jeſus* did not ſuffer above other *Names*; It cannot be well proved, that this Name ſuffered at all; For no man denied *Chriſt* this Name, but both enemies and friends gave it him; It was the *Perſon*, not the *Name* that ſuffered; neither did *Chriſt* ſuffer for this Names ſake. When *Joſeph* and *Daniel*, Types of *Chriſt*, were abuſed and perſecuted, can any ſay, that their proper Names ſuffered, neither can it be truly ſaid, that the Name *Ieſus* properly ſuffered, when *Chriſt* himſelfe ſuffered.

Their maine proofe of this Reaſon they produce from *John* 19. 19. Where *Pilate* ſet up Chriſts title over his head upon the Croſſe, *Jeſus of Nazareth the King of the Jewes*: This, they ſay, was done to him in ſcorne; ſo that his Name *Jeſus* was made an execration ſay they. I anſwer, It cannot be proved that this Title was ſet up at all in ſcorne. Judicious Mr *Calvin* on that place, is of another minde. "For thus he ſaith; *Pilati conſilium fuit, &c.* It was *Pilates* policy "ſaith he, that he might revenge himſelfe of the *Jewes*, who by "their obſtinate importunitie had forced him to puniſh an inno-"cent *Perſon*, to condemn the whole Nation in the *Perſon of Chriſt*. So by his judgement this title was a reproach to the *Jewiſh Nation*, "rather than to *Chriſt*. He addeth yet further, *Atqui in Chriſto & hoc extraordinarium fuit, quod ſine ignominia titulus apponitur*, "This was extraordinary in Chriſt, that without any reproach "his title is ſet up.

2. The offence that the *Chiefe Prieſts of the Jewes* tooke at this Title, proves it not to be ſcornefull to *Chriſt*, who were diſpleaſed with *Pilate* for it; which if it had been reproachfull, they burning in malice againſt our *Saviour*, would have liked it well enough. 3. Had it been ſet up in ſcorne, it was not in any quarrell to the *Name*, but to the *Perſon*. 4 Had it been to a *Name*, yet was it not to the Name *Ieſus*, but the Title *King of the Jewes*. But

But the truth is, the most *Glorious Names* of our Saviour; as *God, Sonne of God, Christ, Jehovah,* suffered rather in him than the Name *Iesus.* The reason that Mr *Page* gives to preferre the Name *Iesus* above these *Names,* doth not satisfie; for, saith he, these Names are glorious and lofty Names in themselves, and therefore need no advancement; but the Name *Iesus* was an humble and lowly *Name,* therefore God advanced it. I say, this Reason is not satisfactory; for the *Question* is not, what these Names are simply considered in themselves, but what they were in *Christ* in the time of his humiliation; As the *Question* is not, whether we are to bow at the Name *Jesus* simply considered, but at that Name in *Jesus Christ.* I contend then, that these aforesaid Glorious Names were more humbled Names in *Christ* than the Name *Jesus*; For *Iesus* was his proper Name given him at his *Circumcision,* but these Names are Titles of his honour: As *Henry* and *King*; so is *Jesus* and *Christ,* saith learned Bishop *Babington.* Christ in respect of these Glorious Names suffered exceedingly; For ἑαυτον ἐκένωσε, He emptied himselfe of the Glory of these Names. The *Jewes* generally would not give them, nor suffer them to be given unto him. Whosoever did but once open his mouth to ascribe any of these *Titles of honour* to our *Saviour,* presently he suffered for it; for *Whosoever did but confesse him to be the Christ, was put out of the Synagogue,* Joh 9. 22. When at any time he did but take the due honour of any of these Names to himselfe, they immediately intended mischiefe against him. *Ioh.* 5. 18. *The Iewes sought to kill him, because he said God was his Father, making himselfe equall with God:* So *Joh.* 10. 33. *For thy good workes,* say they, *we stone thee not, but that thou being a man makest thy selfe God.* So *Mat.* 26. 65. As soone as he had confessed that he was *the Christ, The high Priest cryed out against him, that he blasphemed.* So that it is evident, that our Saviour suffered the *paine of losse,* in respect of these glorious Names, not having the honour of them, and not onely so, but he suffered also the *paine of feeling* in himselfe and his members, when at any time, *he* or *they* did but ascribe the honour of these *Names* unto him. Now that these Names, and not the Name *Iesus,* are suffering Names, I will illustrate it by this *Simile.* Suppose the *Subjects* of some *King,* whose proper Name is *John,* or *Henry,* suppose, I say, his owne *Subjects* should hate him, rise up against him, and at length kill him, not because he is called *John,* or *Henry,* but because he will be their *King,* as indeed he is. I would faine know in respect of what Name this King suffereth, his name

Page Iustification of bowing *Pag.* 42. & *alibi.*

Workes, *Pag.* 245.

John,

John, or *Henry*, or his Title *King*; no man can ſay it is for his proper *Name*, but for his Kingly Title, which they will not give unto him: In like manner our *Saviour*, whoſe proper Name is *Jeſus*, which Name others had as well as he, he is *God*, he is *Chriſt*, he is *King*. The *Jewes* never queſtion him for his proper *Name*, but they will not give him his Titles of honour, they will not ſuffer him to reigne over them, *Luk.* 19.27. but becauſe he takes this due honour to himſelfe, they reproach him, and kill him; in all reaſon therefore, theſe Glorious Names are ſuffering Names, and not the Name *Jeſus*.

Anſw. 2. I deny the Conſequent; We are not bound to bow the knee at the ſound of that Name, which is the moſt ſuffering Name. Neither can this Text, or any other Scripture make good this reaſon; there is nothing in the Text ſpoken of a bare *Title*, but onely of the *Perſon* of our Saviour.

2. The reaſon will be more evident (if it were lawfull to reaſon without booke,) for bowing at the Names, *God*, *Chriſt*, or *King*, &c. than the Name *Jeſus*; for thus I reaſon:

Looke what Names *Chriſt* in the time of his humiliation laid downe, and at the mention of which received diſdaine & reproach, it is meete, that in the time of his exaltation he ſhould receive honour at the mention of thoſe *Names*, rather than at the mention of that Name, which he laid not downe, and at the mention of which, he received no diſdaine and reproach.

But *Chriſt* in the time of his humiliation laid not down his Name *Jeſus*, but he laid downe his Glorious *Names*, as *Lord*, *God*, *Chriſt*, *King*, and at the mention of theſe he ſuffered diſdaine & reproach, not at the mention of the Name *Jeſus*. Therefore it is meete, that *Chriſt* now in the time of his exaltation ſhould be honoured at the mention of his Glorious Names, *Lord*, *God*, *Chriſt*, *King*, &c. rather than at the mention of the Name *Jeſus*. So we ſee plainly, that if there were a reaſon in the Conſequent, it makes not ſo much for the Name *Jeſus*, as for the Names above-ſpoken. If it be replyed, that *Chriſt* having been humbled in his Name *Jeſus*, it is therefore neceſſary, that he ſhould receive honour in that *Name*, being exalted. I anſwer, If their meaning be this, that becauſe *Chriſt* was called by the Name *Jeſus* being humbled, therefore he ought to be bowed to at the ſound of that *Name* being exalted, it is a ſenſles reaſon without any proofe, conſequent, or ground, therefore let them prove it, or ceaſe ever to mention it. If this were neceſſary,

why were not those Worthies *Joseph* and *Daniel*, Types of *Christs humiliation* as of *his exaltation* by a speciall appointment of *God* bowed to, when they were advanced at their distinct Names of *Joseph* and *Daniel*, being so called when they were humbled. In another sense it is true in *Christ* (though it be not an ever-binding rule) for he shall be alwayes honoured by the *Church* in that Name, which shall not be laid downe.

SECTION III.

THirdly, Thus they reason; We receive more benefit by the Name *Jesus*, than by any other Name; for it signifieth our *Saviour*: And in this sense they preferre it above other *Names*. yea above *Jehovah* it selfe. Some have openly taught this stuffe, *Jesus* is more excellent than *Jehovah*, because *Jehovah* delivered the people from the Land of *Egypt*, out of the house of bondage, but *Jesus* delivers us from the wrath to come. Yea Mr *Page* himselfe speakes very meanly (in comparison) of the name *Lord*, which is the same with *Jehovah*, (for every where, where the Septuagints finde the name *Jehovah*, they translate it by the word κυριος, *Lord*.) Yea though he doe acknowledge, that the name *Lord* doth betoken the *Deitie*. For thus he saith; What tell you me of *Lord*, give me a *Samaritan*, that may binde up my *wounds*. And in other places he preferres the name *Jesus*, before *Christ* and *Lord*.

Justification of bowing, *p.* 47.

Answ. 1. I desire to know, what they *meane* by this *reasoning*. If this be their meaning, that the title *Jesus* did more for us than the titles, *Christ*, *Jehovah*, or *Lord*, it is most ridiculous; yea it is *Idolatry* to attribute our *Salvation* to bare names, or titles, which our *Saviour* himselfe wrought for *us*. But if this be their meaning, that the Person *Jesus*, is greater, and did more for us, than the Person *Christ*, *Jehovah*, or *Lord*; this is as sensles as the other; for 1. this will divide *Jesus* from *Christ*, and make *Jesus* and *Christ* two *Persons*. 2. It will seperate *Jesus* from *Jehovah*, so making *Christ* not *God*, or above *God*; and so in effect deny him to be a *Saviour*; for if he had not been *Jehovah*, he could not have saved us.

2. It is an absurd kinde of reasoning to attribute temporall deliverance to *Jehovah*, and Salvation to *Jesus*, onely for as much as *Jehovah* is the *Authour* of all good, temporall, spirituall, and eternall;

nall ; yea our Salvation in Scripture is ſpecially aſcribed to *Jehovah*, or *Lord*, as *Iſa.* 43. 11. *I even I am* Jehovah, *and beſides me there is no Saviour.* So *Verſ.* 14. *This ſaith* Jehovah *your Redeemer.* So *Iſa.* 12. 2. The Church ſhall ſay, *Behold, God is my Salvation, I will truſt, and not be afraid, for the Lord* Jehovah *is my ſtrength, and my ſong, he is alſo become my ſalvation.* So *Deut.* 33. 29. *Pſal.* 84. 11. *Iſa.* 26. 4. And in very many places beſides. It is therefore beyond meaſure *abſurd*, to preferre *Jeſus* above *Jehovah*, and to aſcribe Salvation to *Jeſus* onely ; for if the name *Jeſus* be above *Jehovah*, of neceſſitie it muſt be above the names *God the Father*, and *God the Holy Ghoſt* ; and ſo either way the *ſecond Perſon* will be made greater than the *firſt*, or *third Perſon.*

For thus I reaſon :

Whoſoever hath a *Name* greater than others, is therefore more *excellent* than thoſe whoſe *Names* are not ſo great.

Therefore, If the name *Jeſus*, which is a name peculiar to the *ſecond Perſon*, be a greater Name than *Jehovah*, which he hath common to him with the other *Perſons*, or greater than the name *God the Father*, or *God the Holy Ghoſt*, it will follow expreſſely, that the *ſecond Perſon* is greater than the *firſt* or *third Perſon.*

The firſt part of the Argument is proved from *Heb.* 1. 4. where the *Apoſtle* proves that *Chriſt* was better than the *Angels*, *viz.* becauſe he had *obtained* a more excellent *Name* than they. This is alſo confirmed by the Analogie of the Scriptures ; for I have ſhewed before, that *Name above another*, doth alwayes denote the excellency of the *Perſon* above another, that hath not ſo great a Name ; as *Deut.* 26. 19. The Lord promiſeth his people that will keepe his Commandements, that *He will make them high above all Nations, in praiſe, in name, and in honour.* So *Iſa.* 56. 5. The Lord promiſeth to the *Eunuches that will keepe his Sabbaths*, *a Name better than of ſonnes and daughters*, that is, he will beſtow upon them a greater *excellency* and *honour*, than thoſe that have *ſonnes and daughters*, viz. in that reſpect, or they ſhall be more excellent by that *name* that he would *give* them, than they ſhould have been by having *ſonnes and daughters.*

Therefore to affirme that *Jeſus* is abave *Jehovah*, doth expreſſely fight againſt this Text of 1 *Cor.* 15. 27. where *God having ſubjected all things under Chriſts feete, hath yet excepted himſelfe that did put all things under him.* Seeing therefore he hath excepted himſelfe, and hath not ſubjected *himſelfe* to Chriſt : by the ſelfe-ſame reaſon he

hath not subjected his *Name* to Christs name, for if he had, by the reason above-specified, he had also preferred his *Sonne* above *himselfe*.

The Answers which I have received to this Argument, are these three, yet none of them sufficient in my judgement.

First, it is said, that the ground and rule above-specified, holds between *Christ* and the *Angels*, and so it will hold between *Christ* and all the rest of the *creatures*, where there is a manifest *difference*, but it will not hold between the *Persons of the Trinitie*, because they are *equall*, and cannot be made *unequall*. This answer is very frivolous; For the *Apostle* gives this reason why *Christ* is better than the *Angels*, *viz.* because he had obtained a better *Name* than they, which argument had been weake and uncertaine, and he could never have made good what he *affirmed*, if his ground and rule could ever have *failed*. A true rule is a perfect rule, or no rule at all.

2. True it is, that it is indeed impossible, that the three Persons should be made *unequall*, yet may *one* be preferred before, or undervalued beneath *another* by some mens opinion, or practise. For as *Arrius* undervalued the *Sonne* beneath the *Father*, in that he attributed unto him a *Name* below the Name of the *Father*: And as we prove against *Arrius*, that *Christ* is *God* equall with the *Father*, because of the identitie, and samenes, and equalitie of his names and attributes with the *Father*, being called *Jehovah*, *Sonne of God*; called *omniscient*, *eternall*, &c. So it will be evidently proved by necessary consequence, against these men that hold that opinion, howsoever they positively deny it, that they are in some degree in an extreame with *Arrius*, preferring *Christ* above the *Father*, because they attribute unto him a *Name* greater than the name of the *Father*. Secondly, They answer, that the *second Person*, though of himselfe he be equall with the *Father*, yet in respect of us he is greater, because of the worke of *redemption* which he hath wrought for us. I reply. This is a strange answer, and very unsound: for 1. the *Scriptures* doe every where as much extoll the *love of God* in giving his *Son*, as the *love of Christ* in giving *himselfe*. 2. This answer doth not agree with the *Text*, for the *Text* injoyneth the bowing therein, not onely to us men, but generally to all creatures, over whom Christs *Name* is advanced, for therfore is every knee of every thing to bow to *Christ*, because he having a Name above every *Name*, hath also a Name above their *Names*. Therefore if the Son have a Name above his Fathers *Name*, by the same reason the *Father* must bow to the *Sonne*.

3. By

3. By this anſwer they contradict themſelves, for when they be challenged that in bowing at the name *Jeſus onely*, they honour the *Sonne* above the *Father*, they deny it, and affirme, that they honour all alike at the name *Jeſus*, which indeed they cannot *affirme*, if the *ſecond Perſon* be greater to *us* than the *other Perſons*, then we to whom he is greater, muſt honour him *more* than the other, that to *us* are not *ſo great*. Even as to the *ſupreame Magiſtrate* in a Kingdome, we give a greater honour than to thoſe that to us are not ſo great as *he*.

Thirdly, Thus it is anſwered, that the name *Jeſus* is a common name to every *Perſon in Trinitie*, and therefore though it be above other *Divine Names*, yet it doth not make inequalitie between the *Perſons*, and in bowing at that onely, they honour all alike. Now thus they goe about to prove their *Aſſertion*. God ſay they, was called Saviour before Chriſt was incarnate, and Jeſus and Saviour is all one, therefore the name *Jeſus* denominates every *Perſon* of the *Trinitie*. 1. I reply, If Saviour and Jeſus be all one, why then doe they not bow as well at the ſound of *Saviour*, as *Ieſus*, for their reaſon is the ſame for *both*. 2. I affirme, that they are not all one: the word *Saviour* indeed, before *Chriſt* was incarnate, ſhewed what *God* would doe in the fulneſſe of time, *viz.* ſend his *Son* to be our *Redeemer*; but it is no proper Name; *Jeſus* is a proper name, never *appropriated* to the *ſecond Perſon* till Chriſt was *incarnate*: and ſome good *Authors* affirme, that it is the name of his *humanitie onely*, becauſe given him upon his *incarnation*, and he being called generally by that name in the dayes of his *fleſh*; and ſundry men being ſo called as *Types* of Chriſt, though (if it be ſo) it doe denominate unto us his whole *Perſon*, *God* and *Man*, becauſe of the inſeperable *union* of the two *natures*. But Biſhop *Andrewes* aſſertion here is very ſtrange, who affirmes that the name *Jeſus*, is the proper and chiefe Name of *God*; but how can it be ſo, when it is not the proper name of *Gods eternitie*? but was given unto the *ſecond Perſon* in time by reaſon of mans fall. But the name *Jehovah*, denotes Gods eternall *Being*, and therefore is the proper and chiefe name of *God* indeed. And, how doth the *Biſhop* agree with himſelfe in that place? For "thus he ſaith; The *Perſon* is taken out of our *ſight*; all that we can "do, cannot reach unto *it*, but his Name he hath *left* behinde to *us*, "that we may ſhew by our reverence, and reſpect to *it*, how much "we eſteeme *him*. For if the name *Ieſus* doe denominate the Perſon of *Chriſt*, as taken out of our *ſight*, then it denominates onely his

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humanitie, which onely was in our *sight*, for the *Deitie* was never in our *sight*: But if it be true, as he saith, that *Jesus* is the proper name of Christs *Deitie*, then in this sense he is not gone from us, but is with us alwayes unto the end of the world, *Mat.* 28. 20. and lives and dwelles in the hearts of his Saints, *Eph.* 3. 17.

Secondly, It is absurd to affirme, that nothing we can doe can reach to *Christs Person*, because it is out of our *sight*: by the same reason, nothing that we doe can reach to *God the Father*, or the *Holy Ghost*, because they are *invisible*, then farewell all *Religion*. If nothing that we can doe can reach to *Christs Person*, then the whole *bowing* can reach but to the *Name*, none to the *Person*; and to worship the *Name* without the *Person*, is grosse *Idolatry* by their owne confession. And how can these men affirme, that they honour the *Three Persons* alike at the name *Jesus*, when nothing they doe can reach to the *Person* of *Christ*.

Thirdly, By the *Bishops* reason, if we must bow at the Name of our *Saviour*, because he is not *present*, then we must not bow at the name *Jesus*, which name, saith he, signifieth the *Deitie*, which is alwayes *present*, but at the name *Christ*, which saith he, though without ground, is the name of the *humanitie* onely, which is gone from us.

Secondly, If *Jesus* be the proper and chiefe name of God, then should all those that were called ordinarily by that name (besides Christ) be called by the proper and chiefe name of God, which without horrible blasphemy could not be yeelded unto. It is Antichrists impietie to call himselfe God, 2 *Thes.* 2. 9. Yet worthy men were called *Jesus*, and never tooke any offence at it, and were never blamed for it. Seeing then the name *Jesus* was given to the Second Person onely upon his Incarnation, it cannot be the proper and chiefe name of God, or of every Person in Trinitie; and it no where denominates any other Person, but the Second Person onely, therefore it is a name peculiar to the Second Person onely.

Lastly, This answer overthrowes their owne ground from the *Text*, for if the name *Jesus*, be the name of the *Three Persons*, then cannot it be the name above every name in the *Text*, for that *Name* is proper onely to the *Sonne*. For 1. *God* gave him this *Name*, and that after his *humiliation*, therefore was it not a name naturally inherent in him as a Person of the *Trinitie*, because he had it not *before*. Secondly, the *Person* onely in the Text that suffered, received this Name, but neither the *Person* of the *Father*, nor the *Holy Ghost* suffered,

suffered, but the *Sonne* onely. Therefore neither the *Father*, nor *Holy Ghost* received the *Name above every Name*, but the Sonne *onely*.

Section IV.

But the reason is naught, why they prefer the name *Jesus* above other Divine names, for signification sake, because it signifieth our Salvation. For who taught them to reason thus, have they received it from the Doctrine of the *Prophets* and *Apostles?* If they have, they must shew where: It is abominable to teach for a doctrine the *fantasie* of the braine; but there is no shew nor shaddow for this reason *punctually* in this *Text*, or any other *Scripture:* This is answer sufficient, but by Gods grace I will further encounter with it, & shall prove it a reason without *reason* indeed, and to be of a very fearefull and dangerous consequence.

1. If we must bow at the name *Jesus*, because it signifieth our *salvation*, then we must rather bow at the name *Christ*, because this Name doth more *fully* and *expressely* signifie our *Salvation*, than the name *Jesus*, (now these *Jesu*-worshippers doe not bow at the name "*Christ.*) Thus saith learned *Ursinus*; *Jesus est proprium nomen Me-* Catechis. "*diatoris, &c.* Jesus saith he, is the proper *name* of our *Mediator*; P. 202. "*Christ* as it were the *Sirname*. For so is he *Jesus*, that so he is also "*Christ*, i. e. a promised *Saviour* and *Messias:* By both names his "*Office* is designed, but by the *Name* more *summarily* than *ex-* "*pressely*; by the *Sirname* more *cleerely* and *expressely*; for the Sir- "name *Christ*, doth denote the three *certaine parts* of his *Office*, "as namely, *Propheticall*, *Priestly*, and *Kingly*.

I will illustrate this further by this *Similie*.

If we should heare of some *Potent King*, that he is become a *great Conquerour*, hath atchieved a *noble Victory*, and hath made a great *conquest* of his enemies, & hath wrought a great deliverance to his *Subjects:* this Newes indeed is something; but yet this generall *relation* doth not so much satisfie, we desire further to heare of *particulars*; therefore if it shall be declared unto us, how the *Battell* was ordered, how he disposed his *Army*, and how the *Victory* was wrought; when particular *Circumstances* of the Conquest shall be fully related, by this means the *Victory* is more cleerely manifested,

and

and we rest better *satisfied*, and contented a great deale more this way, than before, by the *generall signification* of it.

Thus it is concerning the Names *Jesus*, and *Christ*; The name *Jesus* doth but in generall shew Christ to be a *Saviour*; But the name *Christ* doth in particular make knowne, how he wrought *Salvation* for us; For it denotes him to be a *Priest* to have offered up himselfe a *Sacrifice* for us, and to make *intercession* for us It denotes him a *King* to subdue and conquer the enemies of our *Salvation*, and to rule and reigne in our hearts by his *Spirit*. It denotes him a *Prophet*, to teach and instruct us, and to make known *Gods will* unto us, whereby he doth apply his purchased Redemption unto us. In all *reason* therefore the Name *Christ* doth more fully and cleerely expresse our *Salvation* than the Name *Jesus*; and by this their reason is rather to be bowed to than the Name *Jesus*. Secondly, if we must bow at the name *Jesus*, because it signifieth our *Salvation*, why then doe not they bow at the word *Saviour*, (which they make all one with *Jesus*,) which doth as plainely, yea more plainely denote our *Salvation* than the Name *Jesus*, being better understood of all.

SECTION V.

TO hold that we must bow by the Text at the Name *Jesus*, because it signifieth our *Salvation*, will admit this dangerous *consequence*, for either it will overthrow the bowing in the *Text* to Angels, Devils, Reprobates, for they cannot bow at the name *Iesus* in this sense as they say we must bow; for the name *Jesus* cannot signifie to them, that he is their *Saviour*, seeing the *Angels* never sinned: To the Devils *Christ* was never promised; and if they must bow, and fulfill the *Text*, as certainly they shall, they must bow also upon the selfe same reason as we must, for the reason in the *Text* is the same for all: then they must bow also in this sense, that *Jesus* signifieth their *Salvation* also, which is an unspeakeable absurditie. Yea it will overthrow Christs conquest of *sinne*, *death*, and the *grave*, whose destruction is their bowing to *Christ* in the Text, and it will make Christ their *Saviour* in stead of their *destroyer*.

Page justification of bowing, *pag.* 48.

It satisfieth not to answer that the very *Devils* could call *Christ* by the name *Jesus*; for so they might call him, because it was his proper *Name*, by which he was commonly *called*, but if they bring their

their reaſon right, they muſt prove that *Angels* and *Devils* bow to *Chriſt* as he is their *Saviour*, (which they can never doe) for ſo they ſay we muſt bow, and the reaſon of the *Text* is the ſame for all. It is plaine then the Name *Jeſus* cannot be the Name in the Text in which every knee muſt bow, becauſe *it* concernes elect men onely, but *that Name* muſt concerne all things and creatures *alike*, which is the Name of *Power* and *Glory*, as is above ſpecified.

SECTION VI.

THe bowing at the Name *Jeſus*, becauſe it ſignifieth a *Saviour*, and not at *Jehovah*, is a preferring our *Salvation* above *Gods Glory*: Now to doe ſo is abominable, therefore it is a falſe opinion, and an unlawfull practiſe.

The Conſequent is very plaine; for the *Glory of God* is the *end* of all his workes, *Pro.* 16. 4. So it muſt be the maine end of our *workes*, 1 Cor. 10. 33. *Moſes* and St *Paul* preferred *Gods Glory* above their owne *Salvation*, *Exod.* 32. 32. *Rom.* 9. 2, 3. He that *loves* not or *ſerves* not *God* for *Gods owne ſelfe*, but for his owne *benefit*, is but a falſe and mercenary *worſhipper of God*, and ſhall ſurely *miſſe* what he ſeekes for. Now that this *practiſe* will make that we preferre our *Salvation* above *Gods Glory*, it is evident, for *Jehovah* is the expreſſe *Name* of *Gods Glory*, Iſa. 42. 8. I am *Jehovah*, (ſaith *God*) that is my *Name*, and my *Glory* I will not give to another. This Name is called *Gods glorious and fearefull Name*, *which whoſoever will not feare*, *God will make his plagues wonderfull*, *Deut.* 28. 58.. But the name *Ieſus* is the Name that ſignifieth our Salvation, therefore it will plainly follow, if it be neceſſary to bow at any Name, if we will bow onely at that Name, that ſignifieth our *Salvation*, and not at that Name that ſignifieth *Gods Glory*, we love our ſelves above *God*, and regard our owne benefit more than his *Glory*.

It availes not to anſwer, (as ſome doe) that *Jehovah* is comprehended in the Name *Ieſus*; and therefore in bowing to *Ieſus*, they alſo bow to *Jehovah*, and ſo glorifie *God*. For it is abſurd to ſay, that the Name *Ieſus* doth generally include the name *Jehovah*; for *Iehovah* is of far larger extent than the Name *Ieſus*. The name *Jehovah* is the name of *Gods eternity*, it ſignifieth *God* to have *life* with-

in himselfe, to be an everlasting *being*, and was before the name *Iesus*: The Name *Iehovah*, betokens *Gods incomprehensiblenes*, his *omnipotencie*, his *omniscience*, his *wisdome*, his *goodnes*, and all his *holy Attributes*, and that *essentially in himselfe*: It betokens all *Gods works*, his worke of *Predestination*, not onely of *Election*, but *Reprobation*, by which he will be also *glorified*, Pro. 16. 4. It betokens not onely his worke of *Redemption*, but also his works of *Creation* and *Providence*, for which works sake, *the heavens and earth doe praise him, and speake his praise in all languages*, Psal. 19. 1, 2, 3. And for which *Works* sake, we must also *praise* him, *Psal.* 100. 2, 3. *Psal.* 147. It signifieth not onely his *mercy*, but also his *justice*; for which also we must *rejoyce*, and *praise* the *Lord*, Psal. 58. 11, 12. True it is, God shews his Glory abundantly in becomming a *Saviour* to his *people*, yet the Name *Iehovah* goes beyond the Name *Iesus* in the extent of his *Glory*: It denotes *Gods Glory* essentially in himselfe, and *generally* in respect of all his *mightie works*. The name *Iesus* denotes his *Glory* onely *particularly* in respect of the worke of *Redemption*, and onely by way of relation to *us*, whom he hath redeemed. Therefore the reason aforesaid remaines *inviolable*, that if we will bow onely at that *Name*, that denotes Gods Glory *particularly* onely, and that doth onely respect our owne benefit in the worke of *Redemption* wrought for us; and not at that Name that betokens his Glory *essentially* in himselfe, and that which hath relation to all his Attributes, and to all his mightie works, or if we will bow onely at Gods saving name, and not at all at any of his commanding Names; I say, the reason stands firme, we love our *selves* above *God*, and regard our owne *benefit and salvation*, more than his *Glory or Soveraigntie over us*. As if a Subject will not bow to the King, but onely in regard of some great extraordinary benefit bestowed upon him, it is evident, that he regards himselfe more than his Majestie.

2. The *Angels*, which by the Text must bow as well as we, upon the same reason of the *Text*, cannot have respect to the benefit of Salvation. They serve *Christ* for his Glory sake, and as he is their Lord.

3. And lastly. Seeing *Devils* and *Reprobates* must fulfill the *Text* as well as *we*, and that also upon the same *reason*, by these mens grounds, they shall be more *sincere* in their service than *we*, for they must bow to him *gratis*, and as he is their Lord, but we must not bow, but upon a particular *benefit*, that *Christ* is become our Saviour.

I doe *ingenuouſly* confeſſe, that this reaſon that *Chriſt* is our *Saviour*, is a very ſtrong reaſon to move us to glorifie *God* to the utmoſt, with our bodies and ſoules, being redeemed by ſo great a *price*, 2 Cor. 6. 20. And ſeeing now that *Chriſt* for ſuffering death is crowned with *glory* and *honour*, Heb. 2. 9. and is now glorified *God and man with that glory which he had with his Father before the world began*, Ioh. 17. 3. It highly concernes us to *glorifie him* now *God* and *Man*, with the *glory* and *honour* wherewith we now *glorifie* the *Father*; yet it is no reaſon to prove, that we ſhould *honour* the *Sonne* more than the *Father*, or the Title *Ieſus* above other Titles of the *Deitie*.

SECTION VII.

MAſter *Page* gives this reaſon, why the name *Ieſus* hath the preferment above other Names to be bowed to, *viz.* becauſe above all other Names it ſignifieth Chriſts *dying* and *ſuffering*. I cannot ſay *Ieſus*, ſaith he, but preſently I am put in minde of *dying*. Anſwer to a Reply, *P.* 157.

Anſw. 1. I deny that the name *Ieſus* is a Name, that above all other Names puts us in minde of Chriſts *ſufferings*; For this Name in the plaine ſignification of it, doth not directly ſignifie *dying*. Many called *God* their *Saviour* in the old Teſtament, yet few did ſuppoſe that God ſhould dye. Many were called by the Name *Ieſus*, and many *Saviours* God ſtirred up, and yet dyed not as *Saviours*. Chriſts Diſciples knew him all along by the Name *Ieſus*, yet thought he had raved, when he once put them in minde of his *death*, Mat. 16. 21. But indeed the name *Chriſt* doth more fully put us in minde of *Chriſts ſufferings*, than the Name *Ieſus*; for *Ieſus* ſignifieth a *Saviour*, but *Chriſt* ſignifieth *Anointed*; it denotes him not onely a *Prophet* and *King*, but alſo a *Prieſt*, whoſe office was to ſhed bloud, therefore it directly ſignifieth *dying*. God if he had pleaſed could have ſhewed his *mercy* without his *juſtice*, but he would not. He could have been a *Ieſus* without becomming a *Prieſt*, but he could never have been a *Prieſt*, unleſſe he had been a *Ieſus*.

2. The Conſequent is to be denied, for if the Name *Ieſus* ſhould above all other *Names* ſignifie Chriſts *death*, it will not follow, that therefore it is the *principall name* to be bowed to, 1. Becauſe they have no ground of *Scripture* for it. 2. Becauſe it contradicts

the *Text*; for the Name above every Name is the Name that leads us to Christs *exaltation*, and not to his *suffering*; For God *exalted him*, and then gave him that name, yea he is become a *perfect Saviour* by his Glorification. What profit had it been to us, if *he* had not overcome *death?* therefore it is said, We seee *Iesus* crowned with glory and honour, &c. *Heb.* 2. 9.

Quicquid convenit tali, quatenus tali, convenit omni tali.

3. If this reason be good, then we must bow at the Name *Iesus* written upon a wall, or in a Booke, or when it is thought of; for so it will put us in minde of dying as well as when it is heard. Then also we must bow at the name *Christ*, heard, seene, or thought of; because this Name doth better put us in minde of dying, than the name *Iesus:* yea we must bow also more especially when we reade in a Chapter, or heare the sufferings of Christ preached to us; yea at every breaking of the bread in the Sacrament, or powring out of the wine, we must bow, because Christs death and sufferings are better so notified to us than by the Name *Iesus*. So that there is no weight in this reason.

SECTION VIII.

SOme reason thus; *The fulnesse of the Godhead dwels in Christ bodily*, Col. 2. 9. *Ergo* we must bow at the Name *Iesus*.

Answ. I deny the Consequent, for if the fulnes of the *Godhead* should so dwell in *Christ*, as that the rest of the *Persons* were stripped of the *Godhead*, which is blasphemy once to imagine, there might be some *shew* for this reason, but the whole fulnes of the *Godhead* dwels in every *Person*, in the First and Third as well as in the Second *Person*, Ioh. 14. 11. But onely here is the *difference*, that the fulnes of the *Godhead* dwels in Christ onely *bodily*, because he onely had a *body* ordained for him, that he might be a perfect *Saviour*, Heb. 10. 5. And because he is now *glorified* in that body. So that there is no reason for that opinion from this place, but if there were a reason in this place, it makes as much for bowing at other titles of *Christ*, as *Iesus*, yea rather at the name Christ, which is onely named in the *Text*; for the whole fulnesse of the *Godhead* dwels no more in *Iesus* than in *Christ*.

But they presse it farther, thus; *Christ* man brings us to the *Father*, and we could never have conceived rightly of the *Deitie*, but by

by the *humanitie of Christ*. I answer. Christ *man* onely did not bring us to the Father; but Christ *Mediator, God and Man*; and though by *Christ* we are brought to the right conceiving and true knowledge of *God*, it is sensles to inferre hence, if the consequent were good, that therefore we must bow solely at the Name *Jesus*, except they can prove that Jesus brought us to the Father, and not Christ. Some say, that Jesus signifieth *Christs Person*, but Christ his *Office*, therefore we must bow rather at the Name Jesus than Christ. I answer, I have proved already, that *Iesus* signifies the *Office* of our Saviour as well as *Christ*, though more summarily, and I affirme againe, that the Name *Christ* doth every where denote Christs *Person*, as well as the Name *Jesus*, and if this distinction aboveſaid could be proved true, that *Iesus* signifieth our Saviours *Person*, Christ his *Office*, yet it will be an ill Consequent to affirme, (if it were necessary to bow at Names,) that we should bow onely at that *Name* that signifieth Christs *Person*, and not at that name that signifies his *Office*, seeing by his *Office* he brings us to *God*, and makes knowne unto us the *Father*. Therefore this reason is without *ground*, and without any *light* from Scripture. The onely consequent that the *Scripture* gives signification of upon this ground is this: Because *Christ* brings us to *God*, and reveales to us the *knowledge of the Father*, therefore we must pray to the *Father* in the Name of *Christ*, but it doth not say, that therefore we must bow at the Name *Iesus*; and upon this their ground, it may be as well inferred, that we must pray to the *Father* by mentioning of the Name *Iesus* onely, as bow to the *Father* at the mentioning of this *Name* onely.

Conclusion.

I will shut up all with this Argument drawn from the Premises.

Every Exposition of a Text, which doth advance the *Glory* of *God*, and of *Christ*, and doth cleere the *Truth*, without any ambiguitie, and absurditie, is to be preferred before such an exposition, which derogateth from the Glory of *God*, and of *Christ*, and produceth many ambiguities, and dangerous absurdities. But this exposition of *Phil.* 2. 9, 10. To understand *Name above every*

Name given to *Christ*, of the Power, Glory, and Dominion of *Christ* above all creatures, and things, created Powers, Dignities, and Dominions, Gods Name and Power onely excepted, and to understand *bowing of every knee in the Name of Jesus*, of the subjection of every creature, thing, dominion, and power, to the Glory, Power, and Dominion of the Lord *Jesus*, advanceth the Glory of *God*, and of *Christ*, and cleeres the *Truth*, without any ambiguitie and absurditie.

But on the other side, To expound *Name above every Name* in the *Text*, of the advancement of the Name or Title *Jesus*, either absolutely or relatively, above not onely all created Names, but also above all Divine Names, and Titles; and secondly, to understand, bowing every knee, of things in heaven, things in earth, and things under the earth, in the Name of *Jesus*, of bowing of expresse corporall *knees*, when the Name *Iesus* is sounded out. These expositions doe obscure the *Text*, doe deface the Glory of God, and of *Christ*, and produce many dangerous consequences and absurdities.

Therefore the former interpretation of the said Text, is to be preferred before the other, yea is true, when the other is false.

The dangerous Consequences, which the second opinion doth produce, are noted in the Premises to be these.

1. *In respect of the whole Trinitie.*

Part 1. Sect. 9. 1. IT confoundeth the Persons of the Trinitie.

Part. 1. Sect. 1. 2. It will make all Names and Titles of the Trinitie and Deitie, as Lord, God, Christ, Jehovah, Father, Holy Ghost, to bow knees to the Name *Jesus*.

2. *In respect of God the Father.*

Part 2. Sect. 3. 1. It makes him inferiour to his Sonne, and to bow to his Son.

Part 1. Sect. 10. 2. It accuseth him of crueltie and injustice, in appointing such a worship to most of his Creatures, in whom he hath not created Power of performance.

3. It

3. It maketh him to regard things of leſſe importance, and to neglect the weightier. Part 1. Sect. 13.

3. *In reſpect of God the Sonne.*

1. It attributes unto him a Name, which they ſay, is above every Name, yet without power and authoritie, making it onely the proper Name *Jeſus*, which others had as well as he. Part 1. Sect. 12.

2. It overthroweth the dutie of the Text, to Angels, Devils, and Reprobates, or elſe it will make Chriſt a Saviour to them, yea it will make Chriſt a Saviour to Hell, ſinne, death, and the Grave, which muſt bow as well as other things, as appeares by the Premiſes. Part 2. Sect. 5.

3. It deprives Chriſt of the honour of the moſt of his creatures, which cannot poſſibly performe the Text, as they underſtand it, ſo that it makes Chriſt Lord but of a few of the Creatures, who is Lord of all. Part 1. Sect. 12

4. For thoſe that can performe it, it gives to Chriſt the honour onely of one part of the body, when he will be honoured with the whole body and ſoule, ſo that it makes him Lord but of the knee onely. Part 1. Sect. 12

5. It gives him this honour but one day in the weeke ordinarily, and that but now and then in that day, and but in one place ordinarily, when he will be ſerved at all times and places. So that it makes Chriſt Lord but for the ſpace of a few minutes in one day of the weeke, and that but in one place. Part 1. Sect. 12

6. It depriveth Chriſt of his true Subjects, and forceth upon him the members of Antichriſt. Part 1 Sect. 12.

7. It depriveth Chriſt of his honour and glory at the great day of Judgement, and makes his Kingdome in the height of it to be extreamly ridiculous. Part 1. Sect. 12

8. It advanceth the Sonne above the Father. Part 2. Sect. 3.

9. It giveth greater honour to the Sonne, than to the Father, and ſo maketh inequalitie between the Perſons of the Trinitie. Part 1 Sect 9.

10. It attributeth our ſalvation either to the bare Name *Jeſus*, and ſo it is flat Idolatry, or elſe it divideth Chriſt from himſelfe, making *Jeſus* and *Chriſt* two Perſons, and from Jehovah making him not God, or above God, and ſo it is flat blaſphemy. Part 2. Sect. 3.

4. *In reſpect of God the Holy Ghoſt.*

1. It makes him inferiour to the Second Perſon. Part 2. Sect. 3.

2. It

Part 1 Sect. 11 2. It brings his worke into bondage at the will of man, yea sometimes of vile men.

5. Concerning the Church.

Part 1. Sect. 11. It gives her authoritie over Gods Word.

6. Concerning our selves.

Part 1. Sect. 11. 1. It brings us into bondage, by making us to performe Gods worship at every mans pleasure, and so it enthralls Gods worship to every mans will.

Part 1. Sect. 11. 2. It makes the Church a perpetuall prison, and the bowing of the knee never to be ended.

Part. 2. Sect. 6. 3. It makes us to respect our owne benefit more than Gods Glory.

Part 1. Sect. 8. 4. It makes us to serve Christ more corruptly than Devils and Reprobates.

Part 2. Sect. 6. 5. It will make the Saints at the day of Judgement worse than Idolaters.

These dangerous, and for the most part, blasphemous Consequences, besides many other sensles absurdities doe necessarily arise from this opinion, therefore it is insufferable and not to be endured.

ERRATA.

PAge 1. line 22. reade Names. pag. 2. li. 10. read Names. pag. 3. li. 17. read *apposition*. lin. 37. reade *parentes*. lin. 40. read *scivit*. pag. 7. lin. 7. reade Names. lin. 17. read to the Glory of which Kingdome. lin. 28. reade in the inheriting. pag. 16, lin. 32. read ἐν τῷ.

Laus Deo.

FINIS.